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SMITHSONIAN INSTITUTION.
UNITED STATES NATIONAL MUSEUM.

DESCRIPTIVE CATALOGUE OF A COLLECTION OF OBJECTS OF JEWISH CEREMONIAL DEPOSITED IN THE U. S. NATIONAL MUSEUM BY HADJI EPHRAIM BENGUIAT.

BY

CYRUS ADLER, PH. D.,
Custodian, Section of Historic Religious Ceremonials, U. S. National Museum,

AND

I. M. CASANOWICZ, PH. D.,
Aid, Division of Historic Archæology, U. S. National Museum.

From the Report of the U. S. National Museum for 1899, pages 539-561, with thirty-six plates.

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INTRODUCTION.

Hadji Ephraim Benguiat, the owner of the collection here described, is the descendant of an illustrious Spanish Jewish family which traces its origin as far back as the beginning of the eleventh century. Many members of the family have distinguished themselves in Biblical and rabbinical learning, in philosophy and letters. The love for religious art has been a tradition in the family, and many of the objects of the collection are family heirlooms.

The collection comprises all the important objects which come into use in Jewish religious life, and is unique for its artistic and historical value.

I. OBJECTS USED IN THE SERVICE OF THE SYNAGOGUE.

1. Torah scroll.—Parchment scroll of the Pentateuch in Hebrew mounted on wooden rollers, wrapped in a cloth of green velvet embroidered in silk, which is held by a silver-worked belt and covered with a mantle of black velvet embroidered in gold. The upper handles of the rollers are of carved wood, the lower of ivory, with silver bells on the rollers. The scroll was made in Smyrna, Asia Minor, in the eighteenth century. The bells were manufactured in Damascus and bear the inscription: "Joseph, son of Ephraim Benguiat." Height

of scroll, 7 inches; of rollers, 14 inches. (Plate 1, fig. 1, and Plate 7. U.S.N.M., No. 154606.)

The Pentateuch, called by the Jews *Torah*, i. e., the Law (properly instruction), is considered by them the most important and sacred portion of the Scriptures. In order to keep it alive in the minds of the people, it is divided into pericopes[1] according to the number of Sabbaths, the whole to be read through during service in the synagogue within a year.[2] For this purpose a manuscript copy of the Pentateuch is used. The copy is written by a professional scribe (*sofer*) on parchment made of the skin of a clean animal (one whose flesh may be eaten), in Hebrew, without vowel points, accents, or verse divisions, in certain stated columns. The sheets are fastened together with sinews of a clean animal so as to form a scroll, and mounted on wooden rollers. When not in use the scroll is covered with a robe of costly stuff and, when the congregation can afford it, adorned with silver or gold bells and breastplate.[3]

2. WRAPPER FOR THE TORAH SCROLL.—Made of yellow silk, embroidered with flowers and Hebrew inscription in silver, gold, and silk, with silver lace fringes. The inscription reads: "And it brought forth buds, and bloomed blossoms, and yielded almonds.[4] Embroidered as a holy work by the hands of Magdalene Bassan in the year 5496" (1736). Measurements, 11 feet 1 inch long, 6½ inches wide. (Plate 2, fig. 1. U.S.N.M. No. 154603.)

3. WRAPPER FOR THE TORAH SCROLL.—Made of green silk, embroidered with flowers and Hebrew inscription in silk. The inscription reads: "This holy cover was made by Simha, wife of Levy Hai, of Buttrio [Italy], in the year 5457 [1697], and was purchased by Phineas Veneziani and brothers." Measurements, 8 feet 1½ inches long, 7¾ inches wide. (Plate 2, fig. 2. U.S.N.M. No. 154604.)

4. SILVER BAND (fragment).—Inscribed in Hebrew: "David, King of Israel, lives and is established forever." Perhaps part of an ornament of the Torah scroll. Measurements, 7¼ inches long, ⅜ inch wide. (U.S.N.M. No. 1291.)

5. VEIL OF THE HOLY ARK (*Parocheth*).—Made in Padua, in 1736, of yellow silk and richly embroidered in silver, gold, and silk, with flowers, and the first words of the Decalogue (Ten Commandments) borne upon clouds—the symbol of the Deity. Measurements, 6 feet 3 inches long, 5 feet 2 inches wide. (Plate 3, U.S.N.M. No. 154602.)

---

[1] Such a weekly pericope is called by the German Jews (Ashkenazim) *sidra*, or "order;" by the Portuguese Jews (Sefardim) *parasha*, division, section. This latter term is applied by the Ashkenazim to the shorter divisions into which the *sidra* is divided.

[2] Many modern Jewish congregations have adopted a triennial cycle, which was also known in ancient times.

[3] Compare Report of the U. S. National Museum for 1896, p. 993, and Plate 15.

[4] Numbers xvii, 23.

EXPLANATION OF PLATE 1.

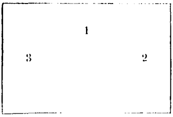
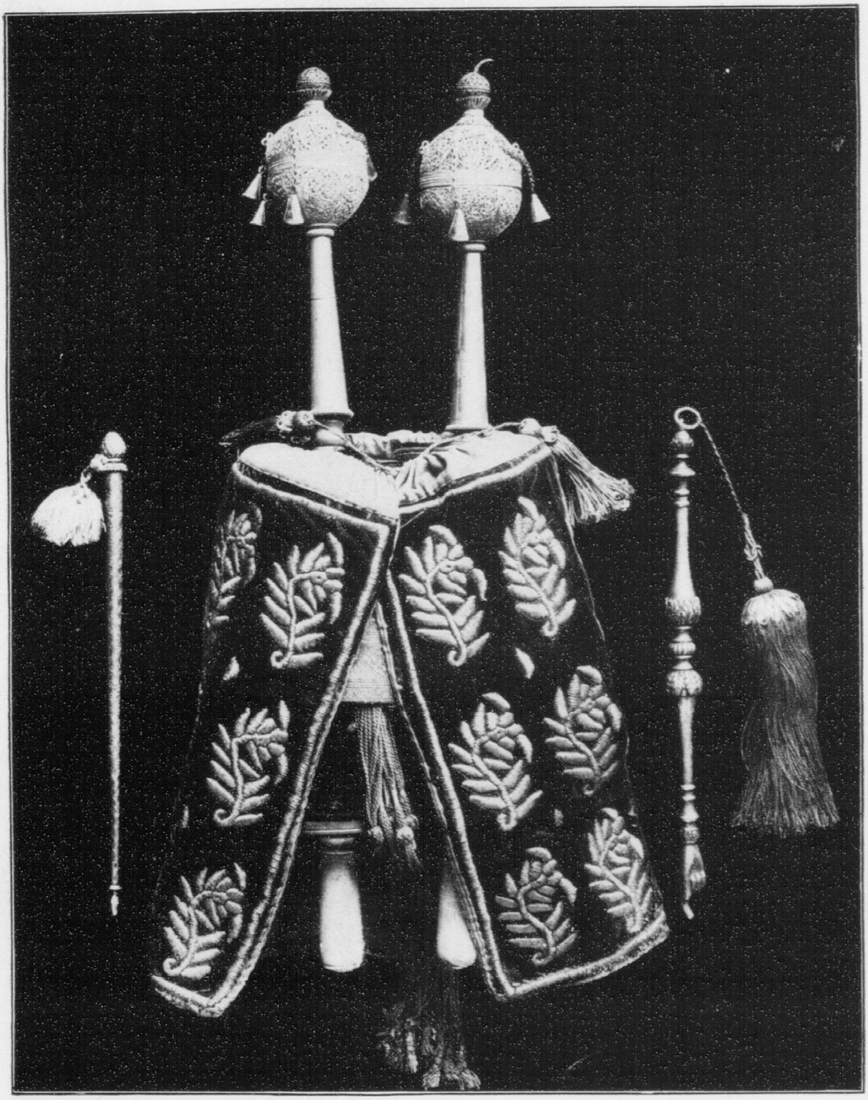


Fig. 1. Torah Scroll with mantle and silver bells.
(Cat. No. 154606, U.S.N.M. Smyrna, Asia Minor.)

Fig. 2. Silver Pointer (*yad*).
(Cat. No. 158347, U.S.N.M. Morocco.)

Fig. 3. Silver Pointer (*yad*).
(Cat. No. 154808, U.S.N.M.)



TORAH WITH POINTERS.

EXPLANATION OF PLATE 2.

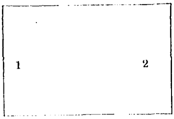
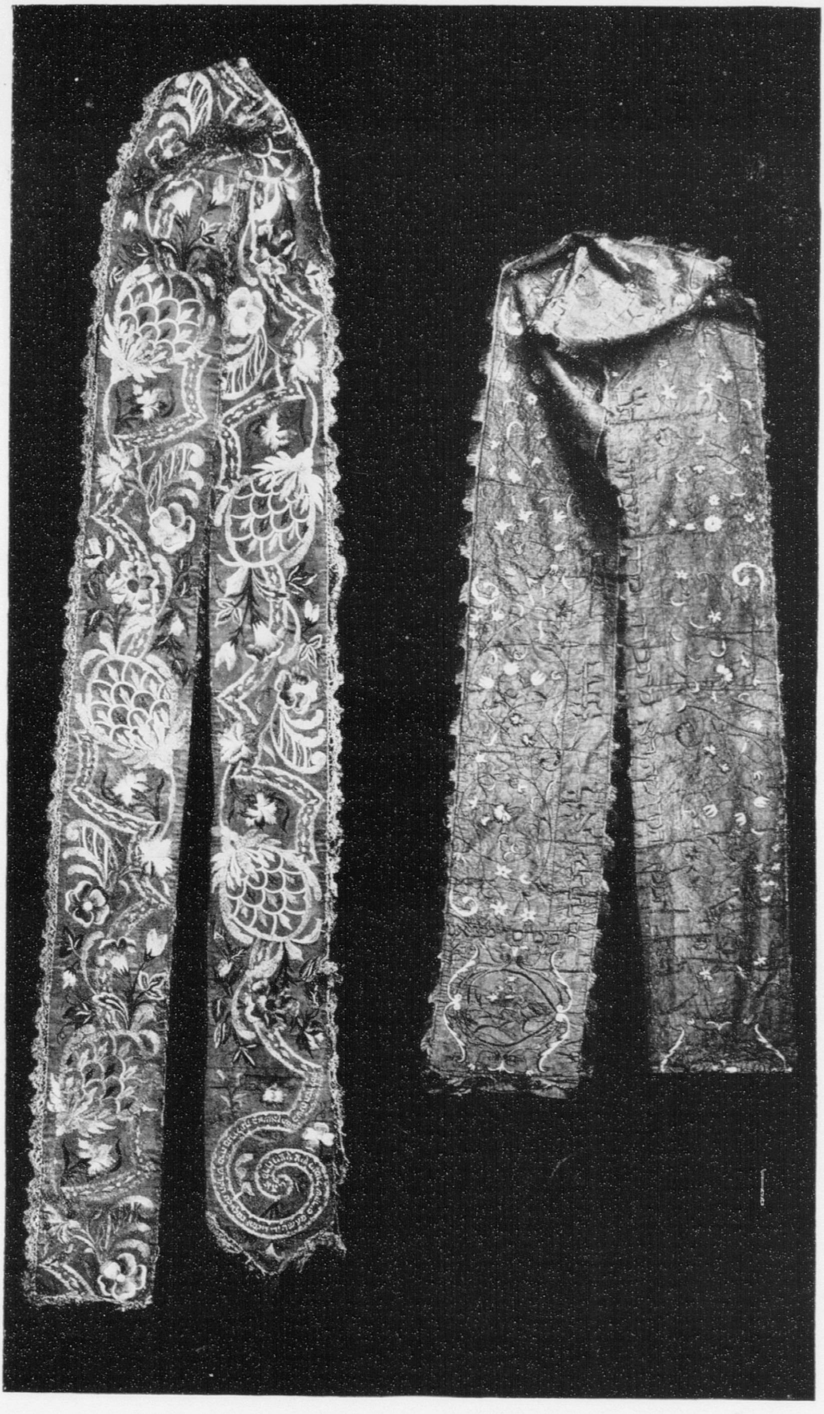
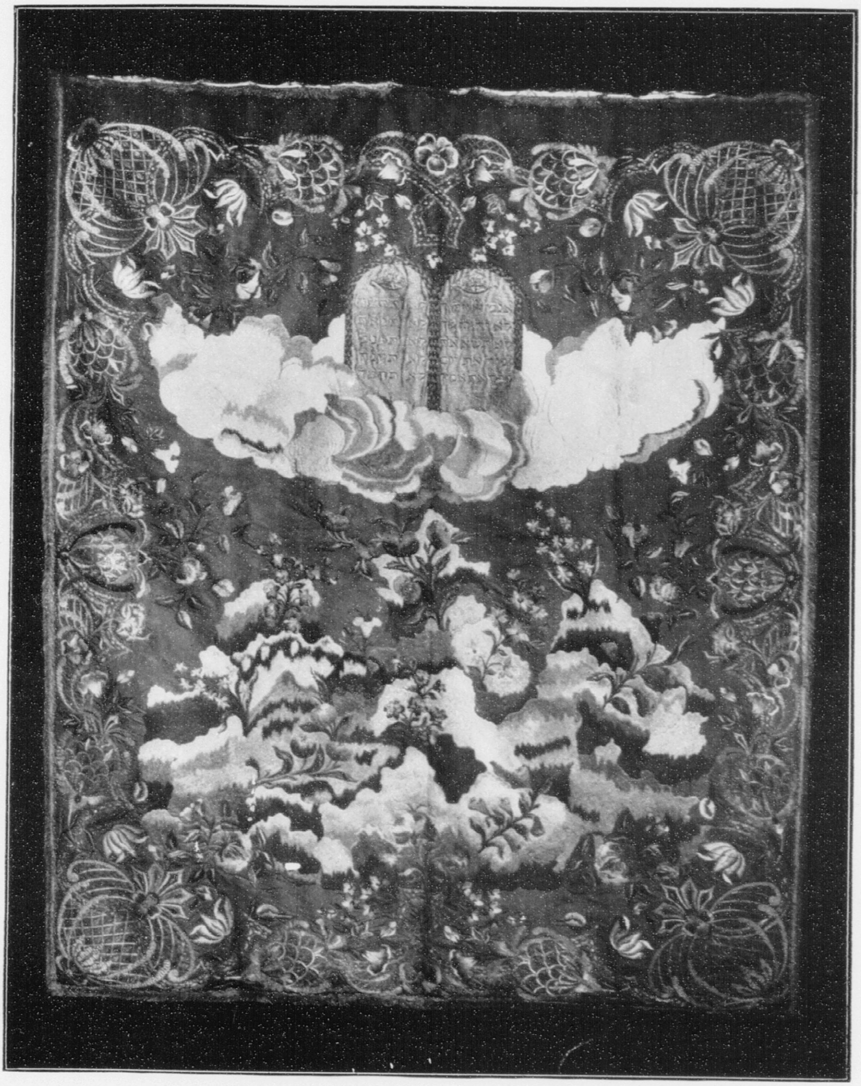


Fig. 1. Wrapper for the Torah Scroll.
(Cat. No. 154603, U. S. N. M.)

Fig. 2. Wrapper for the Torah Scroll.
(Cat. No. 154604, U. S. N. M. Butterio, Italy.)



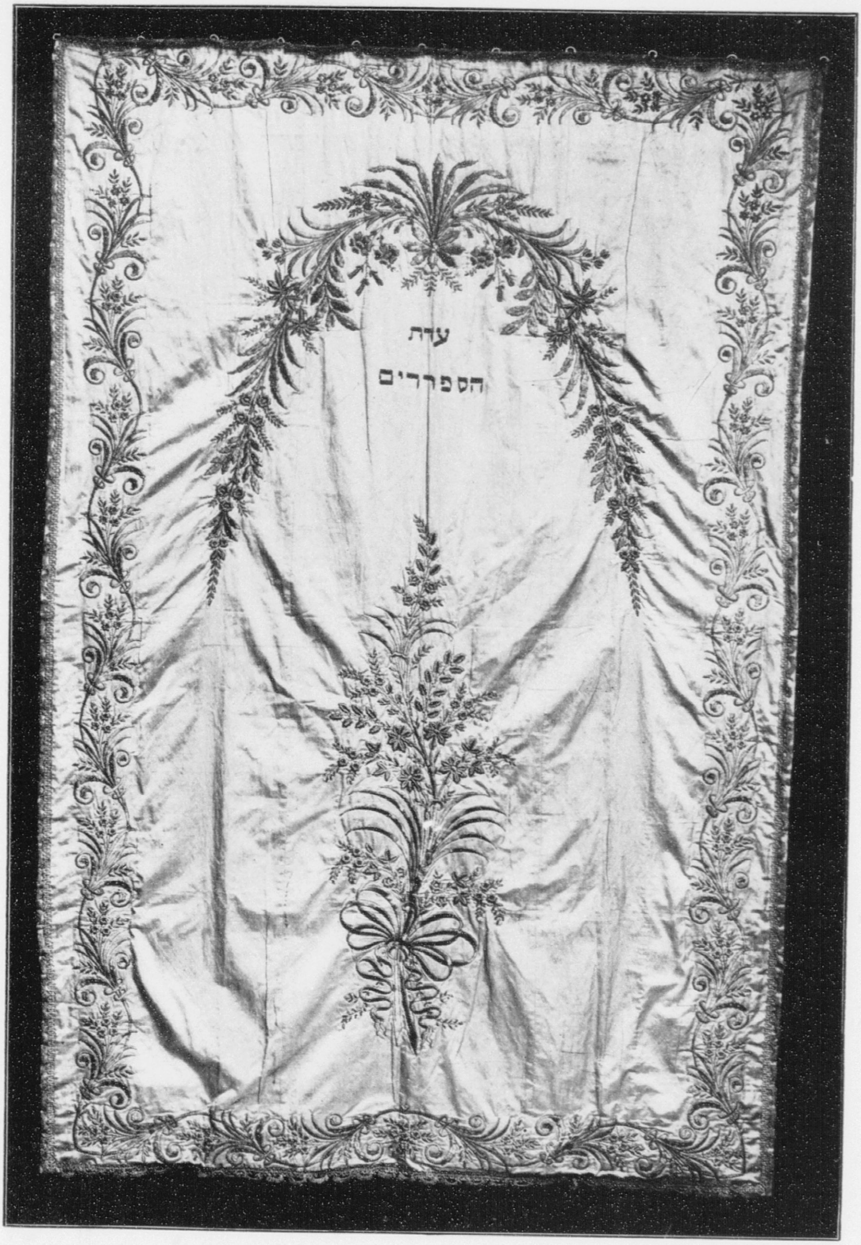
WRAPPERS FOR THE TORAH SCROLL.



VEIL OF THE HOLY ARK (PAROCHETH).

Padua, Italy.

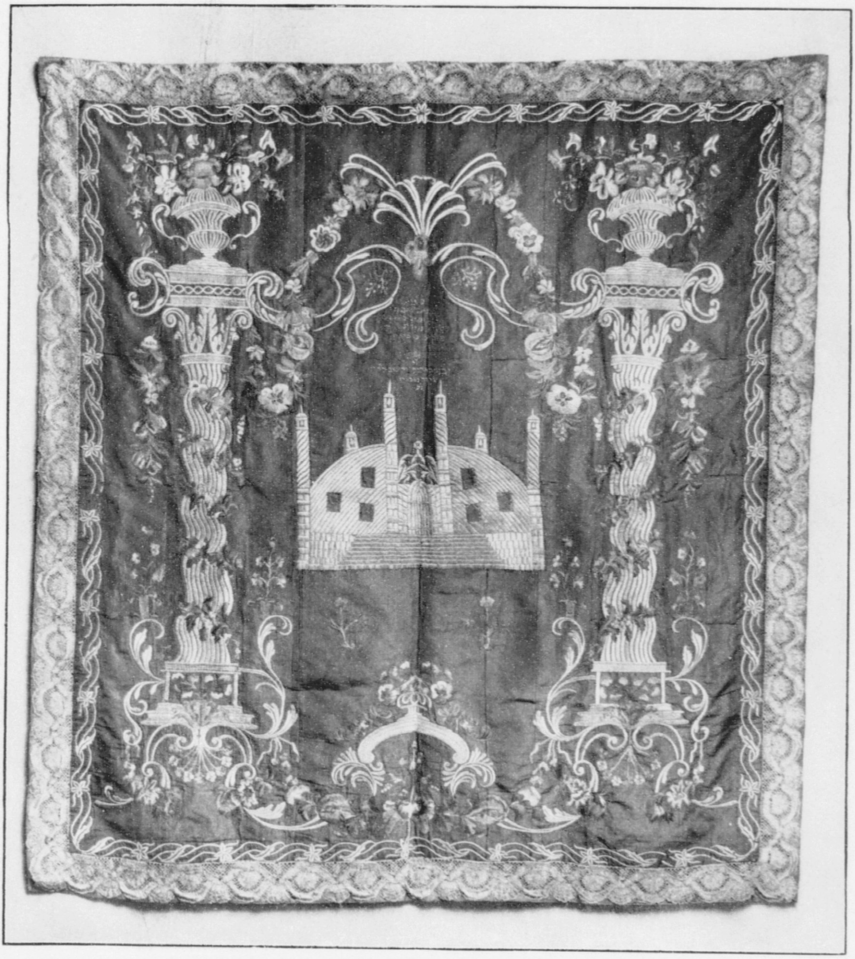
Cat. No. 154602, U.S.N.M.



VEIL OF THE HOLY ARK (PAROCHETH).

Smyrna, Asia Minor,

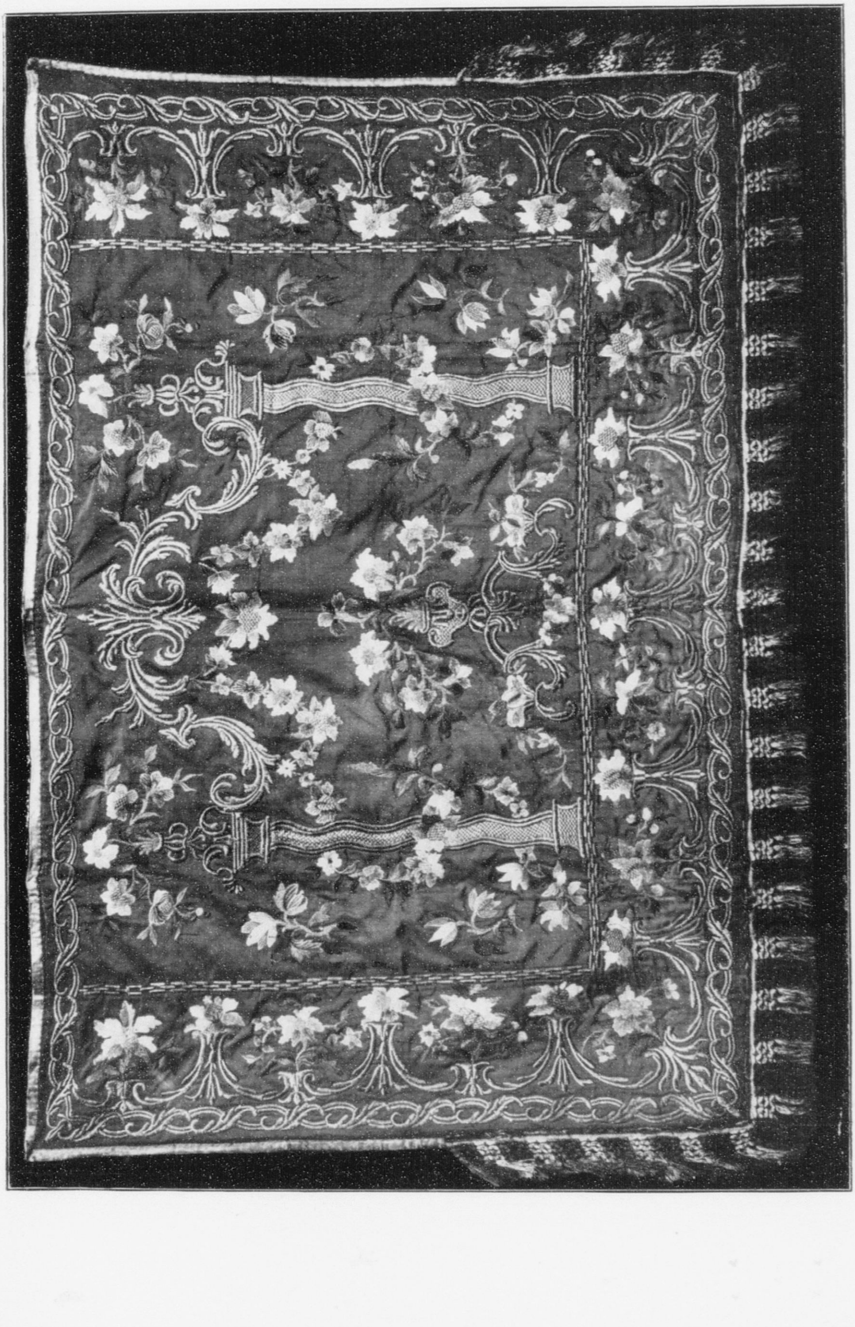
Cat. No. 154588, U.S.N.M.



VEIL OF THE HOLY ARK (PAROCHETH).

Probably Asia Minor.

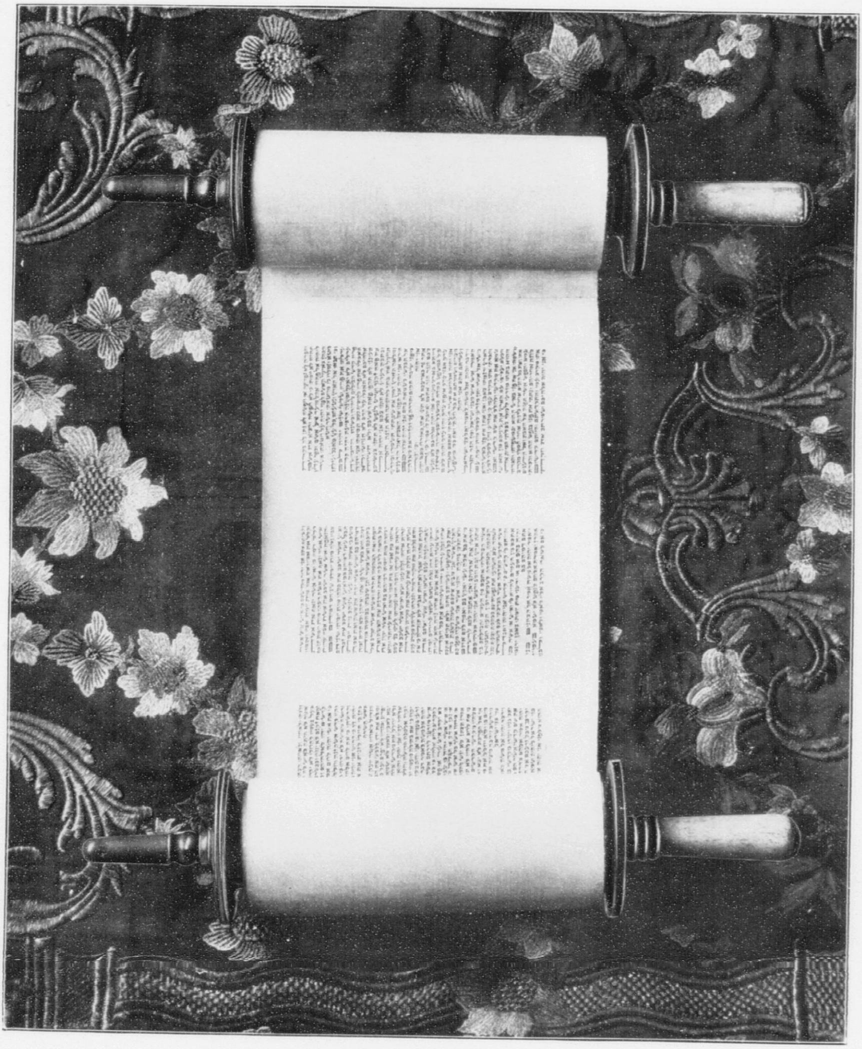
Cat. No. 1286, U.S.N.M.



COVER FOR THE READING DESK.

Cat. No. 154806, U.S.N.M.

PLATE 7.



TORAH SCROLL UNROLLED ON THE READING DESK.

Cat. No. 154606 U.S.N.M.

The Torah scroll when not in use is kept standing upright in a press or wall closet placed slightly above the floor of the nave and reached by steps. As the Torah is in the eyes of the Jew the most sacred and precious object, so is the closet which holds it the most important part of the synagogue. It is called "Holy Ark" (*aron ha kodesh*), after the Ark of the Covenant in the Tabernacle and Temple, whose place it has taken. The Holy Ark is set in or against that wall of the synagogue toward which the worshipers turn in the more solemn parts of the liturgy, the wall which is in the direction of Jerusalem. Whenever the Holy Ark is opened, the congregation rises in reverence for the Law of God it holds. Before the Ark is a curtain of costly material, which is named *parocheth*[1] after the curtain which in the Tabernacle and the Temple screened the Holy of Holies.

6. Veil of the Holy Ark.—Made in Smyrna, Asia Minor, of blue silk and richly embroidered in gold, with the inscription in Hebrew, "Portuguese congregation." Measurements, 6 feet 3 inches long, 4 feet wide. (Plate 4, U.S.N.M. No. 154588.)

7. Veil of the Holy Ark.—Made, probably in Asia Minor, of yellow silk with silver-lace borders embroidered with flowers in silk, with silver appliqué work representing vases of flowers supported by columns on either side and a synagogue in the center. A Hebrew inscription in gold appliqué indicates that the veil was dedicated by Benjamin, Modico, and Solomon Nabaro to the congregation "Talmud Torah" (Study of the Law). Measurements, 5 feet 10 inches long, 5 feet 3½ inches wide. (Plate 5, U.S.N.M. No. 1286.)

8. Cover for the reading desk.—Made of yellow silk and embroidered with flowers in silver and silk. Measurements, 4 by 3 feet. (Plates 6 and 7, U.S.N.M. No. 154806.) When the time arrives for the reading of the Torah, which is about the middle of the service, the scroll is taken out of the Holy Ark and carried in procession, the congregation standing, to the *bima* (from the Greek *βῆμα*) or *almemer* (corrupted from the Arabic *al-minbar*, pulpit). This is a table or desk standing upon a raised platform, upon which the scroll is unrolled (Plate 6). This table or desk is covered with a costly cloth similar to the curtain of the Holy Ark.

9. Silver pointer (*yad*).—Made in Morocco in the seventeenth century. Length, 11½ inches. (Plate 1, fig. 2, U.S.N.M. No. 158347.) The pointer, usually terminating in the shape of a hand, hence called *yad* (hand), is used at the public reading of the Torah to guide the reader (*baʿal qoré*) of the lesson and prevent him from losing the place in the scroll.

10. Silver pointer.—Length, 11½ inches. (Plate 1, fig. 3, U.S.N.M. No. 154808.)

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[1] Compare Report of the U. S. National Museum for 1896, p. 994 and Plate 16.

11. Roll of the Book of Esther.—Parchment scroll inserted in a revolving silver case, with marginal illuminations illustrating the events narrated in the book. Written in Venice, Italy, in the seventeenth century. The silver case was once in possession of the Jews of Granada, Spain. Height of scroll, 8 inches. (Plate 8, fig. 1, U.S.N.M. No. 154592.)

Five of the shorter books of the Bible—Canticles, Ruth, Ecclesiastes, Lamentations, and Esther—are called the "Five Rolls" (*hamesh megilloth*), and are read on special occasions during the service in the synagogue, viz, Canticles on Passover, Ruth on Pentecost or Feast of Weeks, Ecclesiastes on Tabernacles, Lamentations on the 9th of Ab, and Esther on the Feast of Purim. The first three are read privately by each member from his own copy during a pause in the public service (between the first part of the liturgy and the reading of the Torah). The Lamentations are chanted by the leader and members of the congregation, each reading a chapter, during the services of the 9th of Ab (August) in commemoration of the destruction of the Temple of Jerusalem. Still more ceremony is attached to the reading of the Book of Esther, which takes place during the services of the Feast of Purim, which is celebrated on the 15th of Adar (March–April) to commemorate the deliverance of the Jews of Persia from the machinations of Haman. For this purpose a parchment scroll, written in the same manner as the Pentateuch (see under 1) is used. The reading takes place from the same desk as that of the Torah, and is preceded and followed by a benediction. At certain passages the congregation joins in, reciting them before the public reader. The Book of Esther is therefore known as *the* roll (*Megillah*).

12. Roll of the Book of Esther.—Parchment scroll inserted in a revolving silver case. Written in Smyrna, Asia Minor, in the eighteenth century. The case was once in possession of the Jews of Granada, Spain. Height of scroll, 8 inches. (Plate 8, fig. 2. U.S.N.M. No. 154592^b.)

13. Roll of the Book of Esther.—Written in columns of eight lines and about 1 inch wide, on a scroll of vellum seven-eighths of an inch wide, and inserted in a hexagonal revolving silver case, surmounted by a cupola, from which rises a crescent and star, the emblem of the Mohammedan peoples. Height of case, 1½ inches; diameter, 1 inch. Made in Fez, Morocco. (Plate 8, fig. 3. U.S.N.M. No. 158347.)

14. Ram's horn (*shofar*).—(Plate 9, fig. 1. U.S.N.M. No. 154589.) In ancient times the horn or shofar was used, according to the Pentateuch, for the announcement of the New Moon and solemn festivals,[1] for the proclamation of the year of release (Sabbatical year),[2] and

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[1] Numbers x, 10; compare Psalms lxxxi, 4.

[2] Leviticus xxv, 9.

EXPLANATION OF PLATE 8.

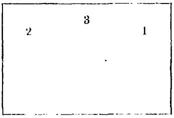
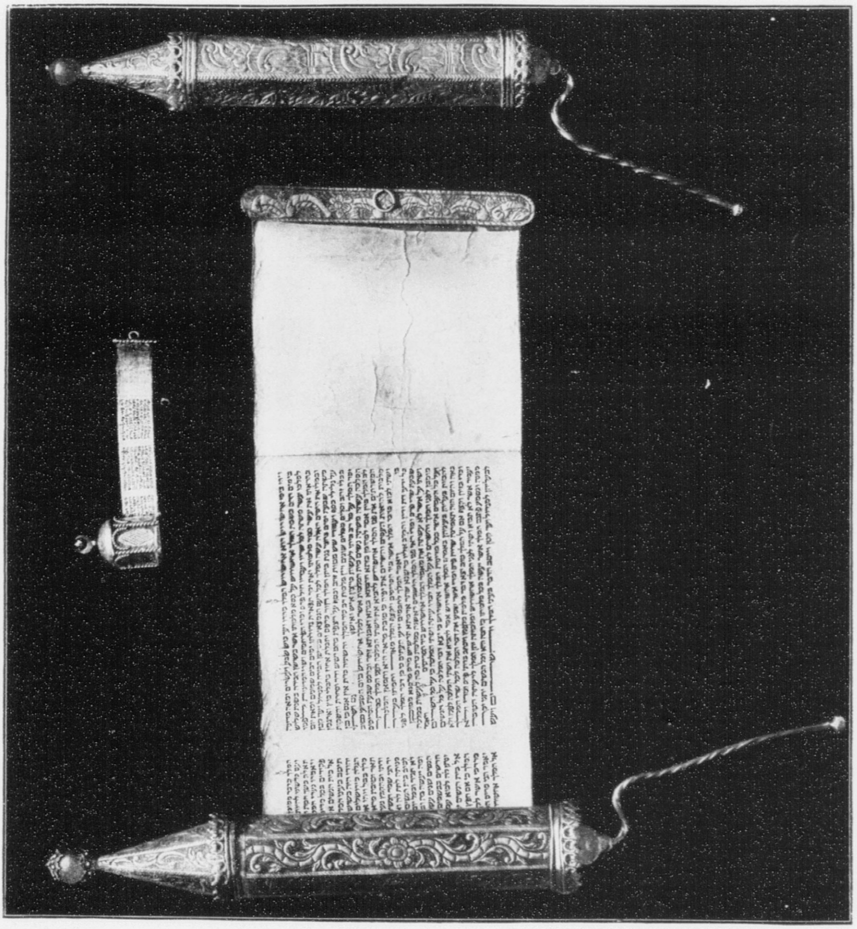


Fig. 1. Roll of the Book of Esther.
(Cat. No. 154592, U. S. N. M. Venice, Italy.)

Fig. 2. Roll of the Book of Esther.
(Cat. No. 154592^{b}, U. S. N. M. Smyrna, Asia Minor.)

Fig. 3. Miniature Roll of the Book of Esther.
(Cat. No. 158317, U. S. N. M. Fez, Morocco.)



ROLLS OF THE BOOK OF ESTHER.

EXPLANATION OF PLATE 9.

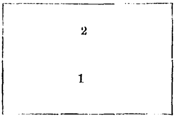
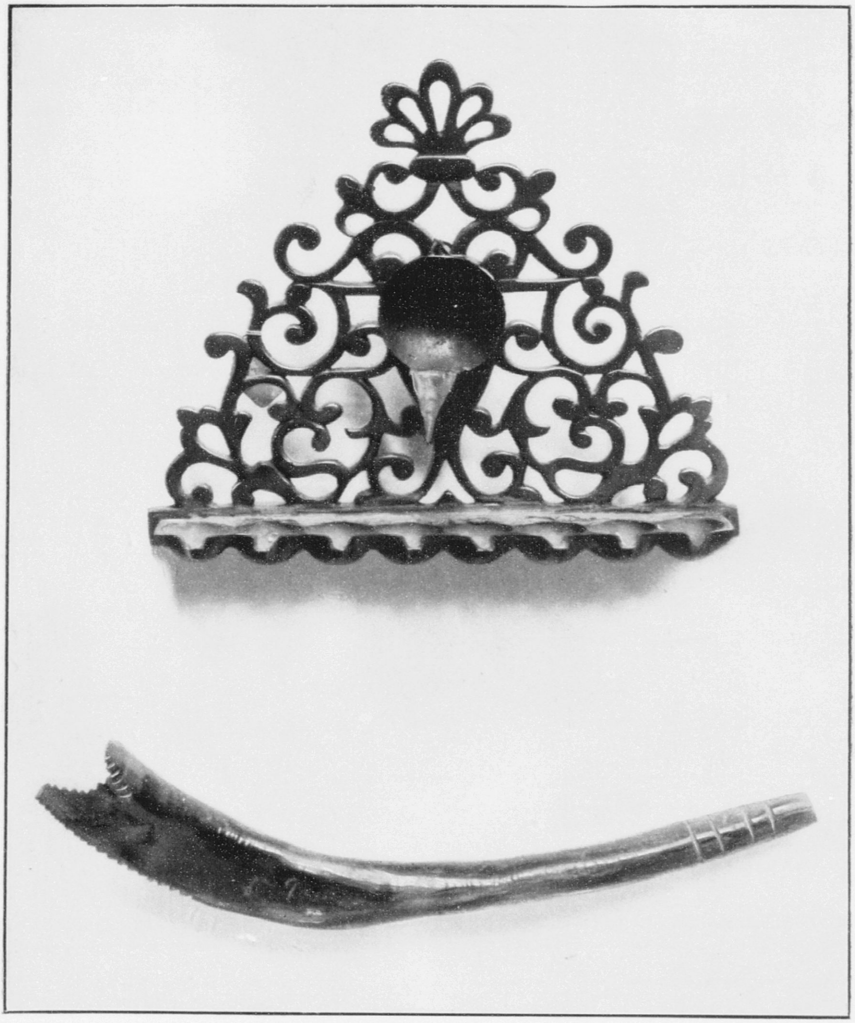


Fig. 1. RAM'S HORN (*Shofar*).
(Cat. No. 154589, U. S. N. M.)

Fig. 2. HANUKAH LAMP.
(Cat. No. 154591, U. S. N. M.)



RAM'S HORN AND HANUKAH LAMP.

above all for military purposes, like the modern bugle, to give the signal for going out to battle, for the announcement of a victory, and for a recall of the troops.[1] It was also used as a musical instrument in religious processions.[2]

At present the shofar is especially used during the penitential season, which begins with the 1st of the month Ellul (August-September) and culminates on the Day of Atonement (*yom kippur*) on the 10th of Tishri (September-October). During the month of Ellul the shofar is sounded three times at the close of the morning service each day, with the exception of the Sabbaths, in some congregations and in others at the evening service. On the 1st of Tishri, the beginning of the civil year (*rosh ha-shana*), one of the most solemn of the Jewish feasts, and the "memorial of blowing of trumpets,"[3] thirty blasts, among the Sefardim seventy-two, are sounded on the shofar in the middle of the morning service, after the reading of the day's lesson from the Torah, and before the "additional service" (*musaf*). On Atonement Day the shofar is sounded once, among the Sefardim four times, at the close of the concluding service (*neʿilah*), and on the seventh day of Tabernacles (*Hoshaʿna Rabba*) it is sounded at each of the seven circuits. The shofar is usually made of a ram's horn, but the goat's horn is also employed.[4]

15. Hanukah lamp.—Made of brass. Height, 7½ inches; width at base, 6¼ inches. (Plate 9, fig. 2, U.S.N.M. No. 154591.)

The feast of dedication or Hanukah (the latest addition to the cycle of Jewish festivals) is celebrated for eight days, beginning with the 25th of Kislew (December-January), in commemoration of the purification of the temple and the restoration of the service after the deliverance of Jerusalem from the oppressions of Antiochus Epiphanes, King of Syria, by the Maccabees in 164 B. C. The institution of this festival is related in I Maccabees iv, 47–59. In the New Testament[5] it is mentioned under the name of *ἐγκαίνια* (*enkainia*), "dedication." The principal feature in the observance of this festival is the lighting of lights in the synagogue, as well as in private houses, whence it is also called the "feast of lights."[6]

On the first night one light is lit, on the second two, and so on to the eighth. The lights are set in a place where people on the street may see them, in the window or by the door. They are considered sacred, and must not be employed for any ordinary purpose. For this reason a "servant light" (*shammash*) is placed next to them, which is used in lighting them. Rabbinical tradition accounts for this feature of the feast by the story that when the priests entered the sanctuary, after the Syrians had been driven out, to light the perpetual lamp they found a vial of sacred oil unpolluted, which under ordinary circumstances was only sufficient for one night, but by a miracle lasted for eight nights.

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[1] Numbers x, 1–9.

[2] II Samuel vi, 15; I Chronicles xv, 28; compare Psalms xcviii, 6; cl, 3.

[3] Leviticus xxxii, 24.

[4] Compare Cyrus Adler, The Shofar, its Use and Origin. (Proceedings, U. S. National Museum, XVI, pp. 287–301; Report U. S. National Museum, 1892, pp. 437–450.

[5] John x, 22.

[6] Compare Josephus, Antiquities, xii, 7, 7.

When possible, lamps burning olive oil are to be used, though frequently candles made of pure beeswax are employed. In the synagogues there is usually for this purpose a lamp made after the form of the candlestick (*menorah*) of the tabernacle and temple, as described in Exodus xxv, 31–140.[1]

16. Pair of candlesticks.—Silver repoussé work. Measurements, 12½ inches high, 6¼ inches wide at the base. (U.S.N.M. No. 1287.) The candlesticks come from a church in the Philippine Islands. Mr. Benguiat is of the opinion that they originally belonged to a Jewish synagogue in Spain, which was converted into a Christian church after the expulsion of the Jews from that country and found their way to the Philippines.

II. OBJECTS USED AT PRAYER.

17. Miniature prayer book.—Containing all the prayers and devotions used on week days and on special festal occasions, in the synagogue and at home. Printed at Amsterdam, Holland, in the year 5499 (1739). Bound in leather, with silver clasps, with the name of "Ephraim Benguiat" in Hebrew characters impressed on the left cover. (Plate 10, fig. 1, U.S.N.M. No. 154581.)

18. Manuscript containing the Formulas used for the Absolution from Vows Hastily or Unconsciously Made, and Prayers Recited at the Cemetery, and on the Eve of New Year's and Atonement Day.—Written in Hebrew square characters in black ink with the rubrics in red. Bound in leather with pressed covers and red edge. Measurements, 7 by 5 inches. (U.S.N.M. No. 1294.)

19. Manuscript containing the Psalms and various propitiatory prayers.—Written in a quaint, Arabizing cursive script by Abraham Zarfati at Asmir in the year 5522 A. M. (1762 A. D.). The Psalter, besides contributing extensively to the synagogual liturgy, constitutes in itself a prayer book of the Jews. It is recited in part or in its entirety by pious Jews as a means of prayer and devotion. Measurements, 6 inches long, 4 inches wide, ¾ inch thick. (Plate 12, U.S.N.M. No. 1293.)

20. The Old Testament in the Hebrew language and the New Testament in Greek.—Printed by Christopher Plantin at Ant-

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[1] Compare Report of the U. S. National Museum for 1896, p. 996 and Plate 17, fig. 2.

EXPLANATION OF PLATE 10.

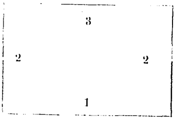
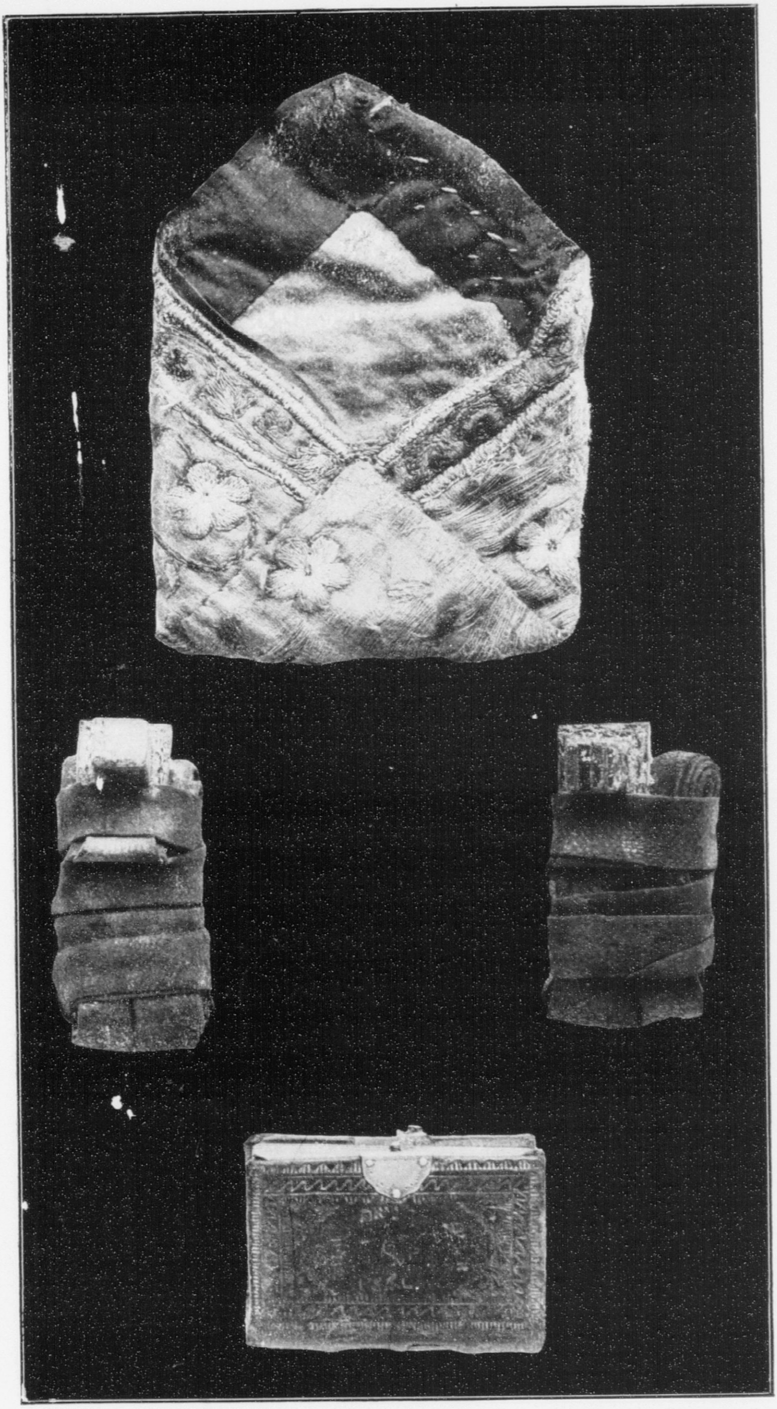
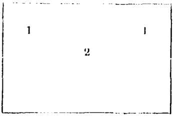


Fig. 1. Miniature Prayer Book.
(Cat. No. 154581, U. S. N. M. Amsterdam, Holland.)
Figs. 2. Phylacteries (*Tefillin*).
(Cat. No. 154583, U. S. N. M.)
Fig. 3. Bag for Phylacteries.
(Cat. No. 154582, U. S. N. M. Chalcis Greece.)



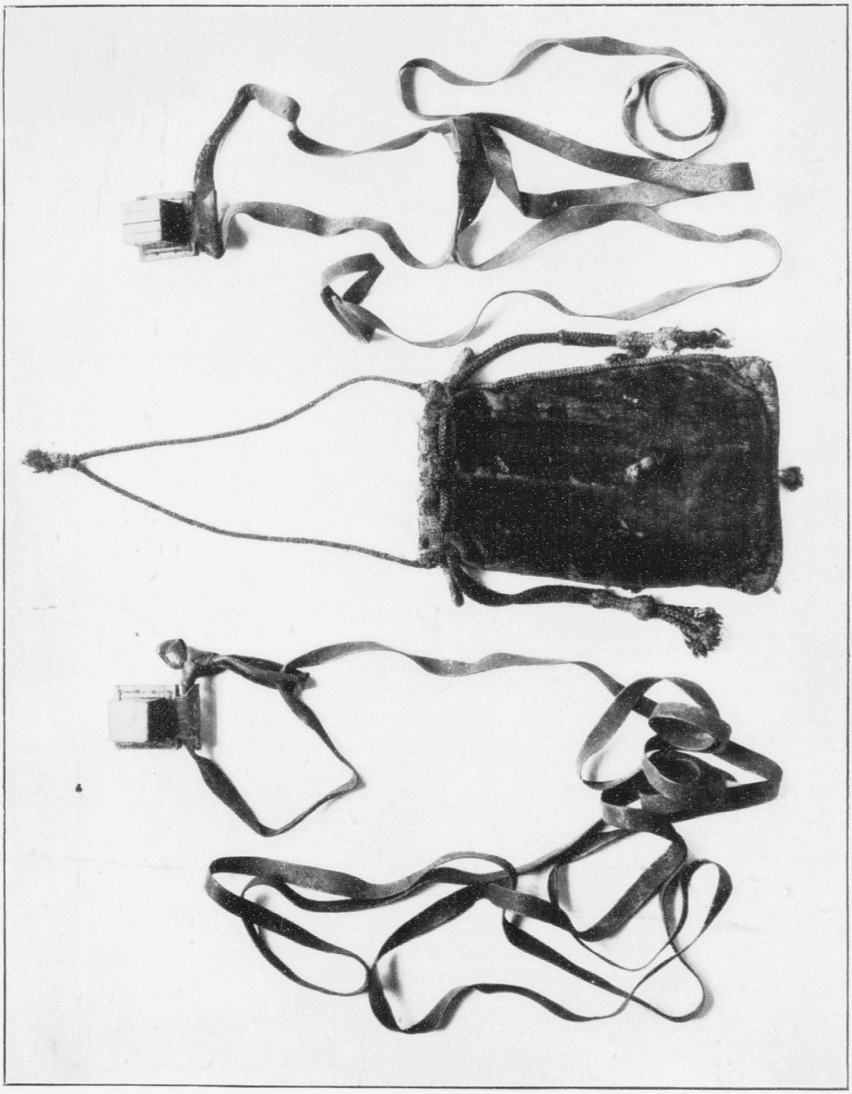
PHYLACTERIES AND PRAYER BOOK.

EXPLANATION OF PLATE 11.

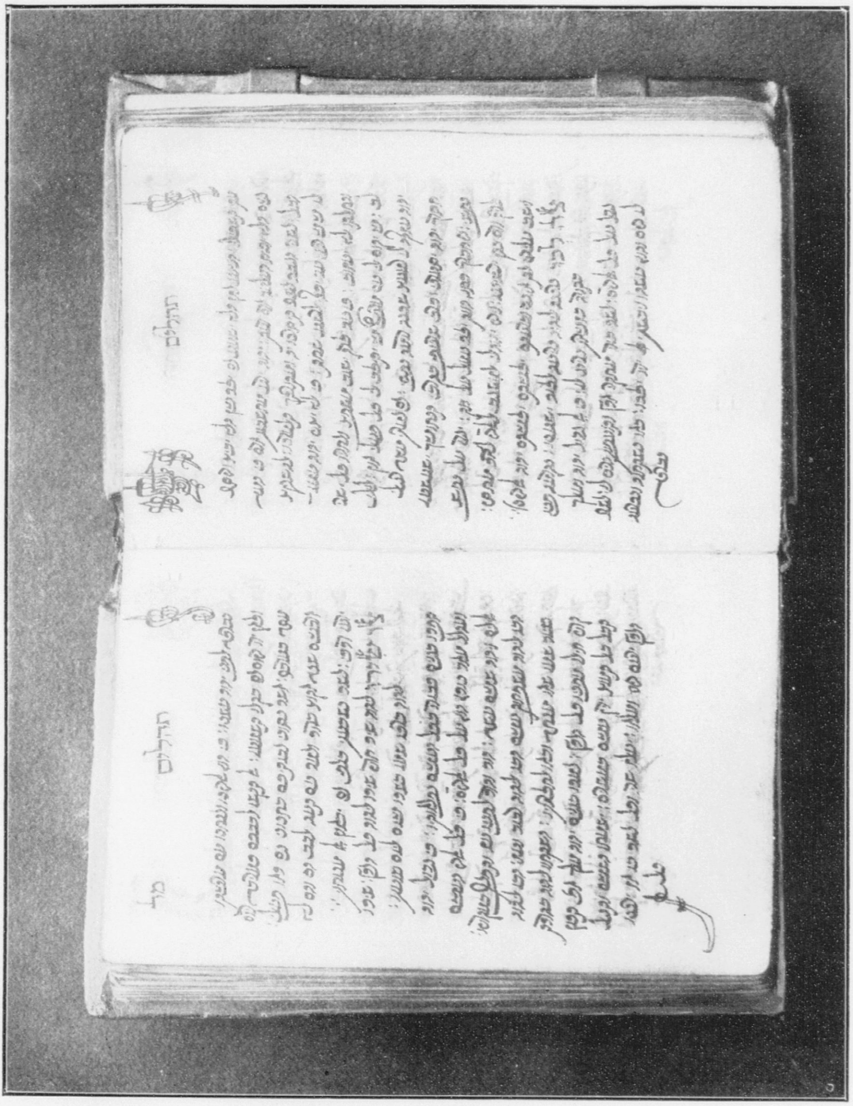


Figs. 1. Phylacteries unfolded.
(Cat. Nos. 154, 154, 583, U. S. N. M.)

Fig. 2. Velvet Bag of Phylacteries.
(Cat. No. 154580 U. S. N. M. Morocco.)



PHYLACTERIES AND BAG.



MANUSCRIPT CONTAINING PSALMS AND VARIOUS PRAYERS.

Asmir.

Cat. No. 1293, U.S.N.M.

werp in 5338 A. M. (1573 A. D.). The Hebrew text is unpointed. Bound in leather, with gilt edge. Measurements, 7 inches long, 4¾ inches wide, and 1 inch thick. (U.S.N.M. No. 1292.)

21. PHYLACTERIES (*tefillin*).—(Plate 10, fig. 2, and Plate 11, fig. 1, U.S.N.M. No. 154583.) The phylacteries, or *tefillin*, are two square boxes of parchment. The boxes are fastened to a kind of a base made of thick parchment with a loop on one side, so as to let a narrow leather strap pass through (Plate 10, fig. 1). Into these boxes are inserted the following passages from the Pentateuch, written on strips of parchment: Exodus xiii, 1–10; Exodus xiii, 11–16; Deuteronomy vi, 4–9, and Deuteronomy xi, 13–21. By means of the straps the boxes are bound around the arm and head and worn by all male Jews who have attained religious majority—i. e., passed the thirteenth year of age—during morning prayers of week days; hence their Hebrew name *tefillin*, from *tefillah*, prayer. The name phylacteries is derived from the Greek *φυλακτήρια* (phylacteria), which is used in the New Testament,[1] meaning, properly, things that guard—i. e., amulets, talismans, which the Jewish *tefillin* are not. The New Testament name may be based upon an external resemblance between the *tefillin* and the Greek *phylacteria*. The obligation to wear *tefillin* is derived from the command included in the extracts mentioned above: "And you shall bind them as a sign upon your hand and for frontlets between your eyes."[2]

The *tefilla* for the head is embossed on two sides of the exterior with the Hebrew letter ש *shin* (sh), and inside is divided into four compartments, in each of which one of the four extracts from the Pentateuch is put, and the strap is tied at such a distance as to fit the head of the wearer, forming a knot shaped in the form of the Hebrew ד *daleth* (d). The *tefilla* for the hand or arm has no letter impressed on the outside and no divisions inside, and the four passages it contains are written continuously on one strip of parchment. One end of the strap is made into a small noose, with a knot resembling the Hebrew י *yod* (y or i). The three letters thus exhibited on the outside of the *tefillin* constitute the Hebrew name of God שדי *Shaddai*, rendered by the English versions: "Almighty."[3] The materials used in making the *tefillin* must come from a clean animal, and the extracts from the Pentateuch are written in the same manner as the Torah scroll. (See under I, 1.)

In "laying the *tefillin*" (*hanohath tefillin*) that of the arm is put on first. The box is fastened on the naked left arm above the elbow, and the strap is wound seven times around the arm below the elbow. Then that of the head is put on so that the box comes to rest on the forehead below the hair and between the eyes, the knot being at the root of the neck, while the ends of the strap pass over the shoulders and hang down on either side. Next, the end of the strap of the *tefilla* of the arm is wound thrice around the middle finger and around the hand. Each of these performances is accompanied by appropriate benedictions and the recitation of passages from the Scriptures. In taking off the *tefillin* that of the head is removed first, then that of the arm. The straps are folded around the bases (Plate 10, fig. 2), and the *tefillin* are reverently put into a bag, which is sometimes included in another, so that the sacred objects may be more carefully protected.[1]

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[1] Matthew xxiii, 5.

[2] Deuteronomy vi, 8; xi, 18. Compare Exodus xiii, 9 and 16.

[3] Genesis xvii, 1.

22. INNER BAG OF TEFILLIN.—Made of silk and embroidered. Made at Chalcis (island of Euboea, Greece), in the seventeenth century, and found there after the Jews had departed for the battle of Athens in 1822. (Plate 10, fig. 3. U.S.N.M. No. 154582.)

23. BAG OF TEFILLIN.—Made of velvet in Morocco. (Plate 11, fig. 2. U.S.N.M. No. 154580.)

24. PRAYER SHAWL (*tallith*).—Made of white brocade silk, with gold-embroidered edges. Length, 6 feet; width, 1 foot 5 inches. (Plate 13. U.S.N.M. No. 154588^b.)

The *tallith* is a rectangular piece of cloth, made of wool or silk, worn by male adults (among the Sefardim, or the observers of the Portuguese rite, also by small boys) at the morning services and when performing certain religious functions. To each of the four corners of the *tallith* are attached the *ҫiҫith* or fringes, consisting of four threads (usually woolen) run through an eyelet near the corner and then doubled and knotted in a certain manner, so that eight threads are allowed to hang down as a fringe. It is, besides, usually bordered with bluish-black stripes and adorned with a silk ribbon or silver-corded lace called "crown" (*ʿatarah*) on the top. The *tallith* is loosely thrown over all the other garments, sometimes passing across the top of the head and flowing down over the upper part of each arm and over the back, sometimes wrapped around the neck. The obligation to wear a garment with fringes is derived from Numbers xv, 38: "That they make their fringes in the borders of their garments throughout their generations, and that they put upon the fringe of each border a cord of blue, and it shall be unto you for a fringe, that you may look upon it and remember all the commandments of the Lord, and do them. And that you go not about after your own heart and your own eyes;" and Deuteronomy xxii, 12: "Thou shalt make thee fringes upon the four borders of thy vesture, wherewith thou coverest thyself." Besides the *tallith*, which is worn at stated seasons, the Jews wear at present under the upper garments during the entire day a garment with fringes, called the "small *tallith*" (*tallith katan*), or the "four corners"

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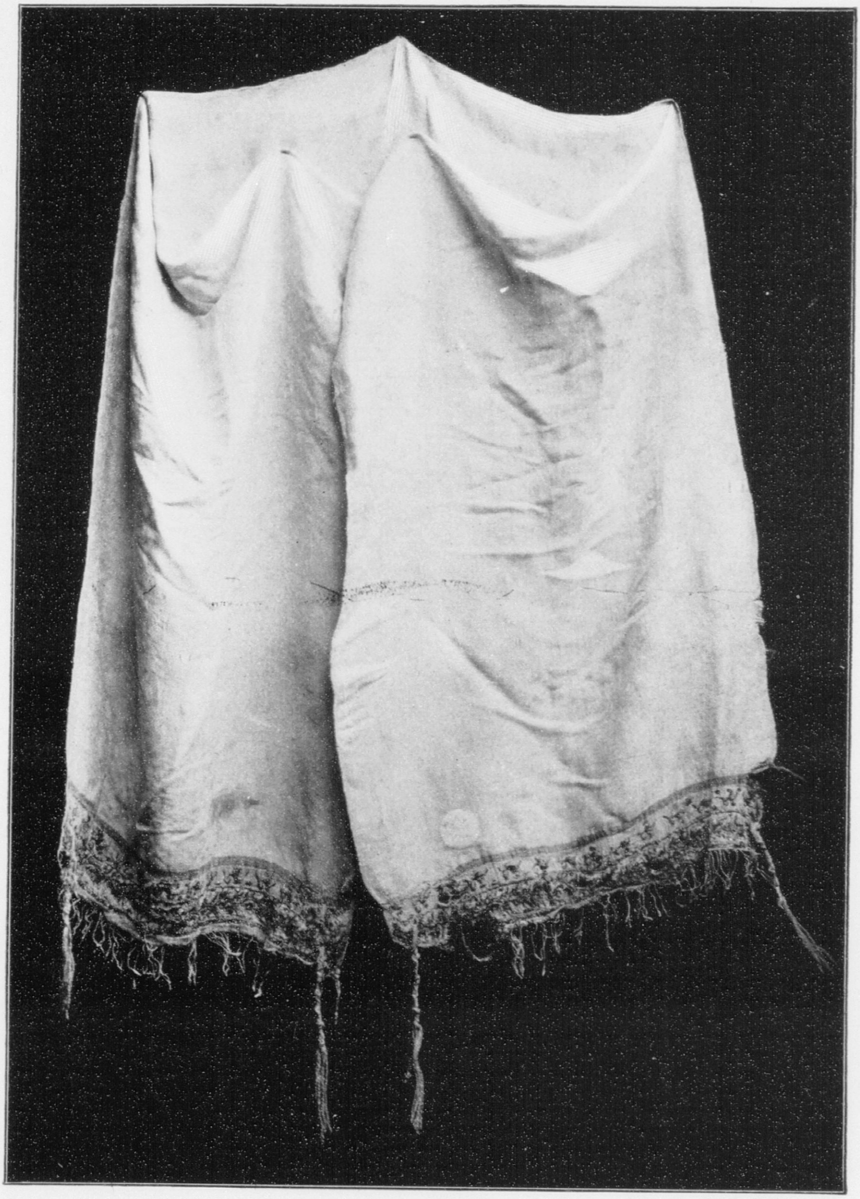
[1] Compare Report of the U. S. National Museum for 1896, p. 997, and plate 21.



PRAYER SHAWL (TALLITH).

Cat. No. 154588*b*, U.S.N.M.

(*arbʿa kanfoth*). It consists of a piece of rectangular cloth of any material, but usually of wool, about 3 feet long and 1 foot wide, with fringes fastened to the four corners in the same manner as to the *tallith*, with an aperture in the center sufficient to let it pass over the head, so that part falls in front and part behind. This small *tallith* is assumed to have originated in the times of persecution, when the Jews had to refrain from exhibiting the garment with fringes and could only in this manner comply with the commandment to wear fringes.

III. OBJECTS USED ON FESTAL OCCASIONS AT THE JEWISH HOME.

(a) SABBATH.

25. CUP AND SAUCER USED FOR KIDDUSH.—Made of cut glass, gilded. Measurements: Cup, height 1⅞ inches, diameters 2 and 1½ inches; saucer, height 1 inch, diameter 4½ inches. (Plate 14, figs. 1 and 2. U.S.N.M. No. 154585.)

The Jews, like other Oriental peoples, compute the day from sunset to sunset. The Sabbath, therefore, begins at sunset on Friday and terminates at sunset on Saturday.

It is inaugurated in the home by blessing and lighting of the candles by the mistress of the house,[1] and in the synagogue by a special service. On returning from the service, and before the evening meal, the head of the house fills a cup with wine, raises it in his right hand, and recites Genesis ii, 1 and 2, which relate the origin of the Sabbath, and pronounces a benediction over the wine to God, who "has sanctified the Sabbath." For this reason the ceremony is called *kiddush*, i. e., sanctification. He then drinks from the cup and hands it to the other persons at the table to partake of. Where no wine or other liquor is available, the *kiddush* is pronounced over two loaves of bread, which are laid on the table in memory, it is assumed, of the two portions of manna that were gathered in the wilderness on Fridays. The loaves are then cut up by the head of the house, the pieces dipped in salt and distributed among the members of the family.

26. SPICE BOTTLE, USED FOR HABDALAH.—Made of china, with neck of oxidized silver. Measurments: 4¼ inches high, 1⅜ inches in diameter. (Plate 14, fig. 3. U.S.N.M. No. 154587.)

27. SILVER CANDLESTICK, USED FOR HABDALAH.—The base is in the form of a leaf, 2¾ inches long and 2½ inches wide; height of the candlestick, 1 inch, with an extinguisher. (Plate 14, fig. 4. U.S.N.M. No. 154586.)

The Sabbath is inaugurated at the home by a benediction over a cup of wine (see under 25) and is terminated in a like manner. In addition to the cup a wax candle and a box containing some spices are used.

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[1] Compare U. S. National Museum Report for 1896, p. 994.

The head of the house takes the cup in his right hand and the spice box in his left, while the candle is usually held by a child, and, after reciting several passages of the Scriptures, pronounces a blessing over the wine, then over the spices, smelling them and passing them to the others present, then over the light, closing with thanksgiving to God for the distinction He made between Sabbath and workdays, between things sacred and profane, etc. The cup is then passed around among the members of the family and the candle extinguished with drops of wine from the cup. This ceremony is called the *habdalah*, i. e., separation or division, because it divides or separates the Sabbath from the other days of the week.

(b) PASSOVER.

The feast of Passover is celebrated in commemoration of the deliverance of Israel from the bondage of Egypt, as related in the first chapters of the book of Exodus. It begins on the evening of the 14th of Nisan (March–April) and continues, with the Jews who live in Palestine, for seven days, with those in other places for eight days. It is the first of the three pilgrimage festivals (the two others being the feast of the weeks, or *Shabuoth*, and the feast of the Tabernacles, or *Sukkoth*)[1] and begins the ecclesiastical year.[2]

In ancient times the celebration of Passover centered around the Paschal lamb. As it could not be slaughtered outside of the sanctuary[3] its use ceased with the destruction of the Temple, and the eating of unleavened bread, or *maççoth*, is now the principal feature of the Passover feast. The eating or even the keeping of anything leavened or fermented (*hameç*) is strictly prohibited,[4] hence the Passover is also called the "feast of unleavened bread."[5] On the evening preceding Passover the ceremony of "searching for leaven" (*bediqath hameç*) takes place. The head of the house, furnished with a candle, a wooden spoon, and a feather brush, goes over the whole house and gathers all suspicious crumbs into the spoon. This is burned on the morning of the 14th of Nisan in the courtyard (*bi'ur hameç*). In the evening the feast begins with a service in the synagogue. In the home the evening meal is of the nature of a commemoration service, called *Seder*—order, arrangement, or program. At the head of the table are cushioned chairs or lounges for the master and mistress of the house to recline on, as was done and is still customary in the Orient among the high and freeborn. On the table are the articles emblematic of the events commemorated. These are: Three *maççoth*, or cakes of unleavened bread, baked in the

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[1] Compare Exodus xxiii, 14–17; xxxiv, 23; Deuteronomy xvi, 16.

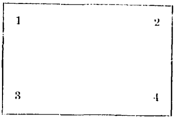
[2] Compare Exodus xii, 2; Leviticus xxiii, 5; Numbers xxviii, 16.

[3] Compare Deuteronomy xvi, 2.

[4] Compare Exodus xxii, 19; xxiii, 7; Deuteronomy xvi, 3 and 4.

[5] Exodus xxiii, 15.

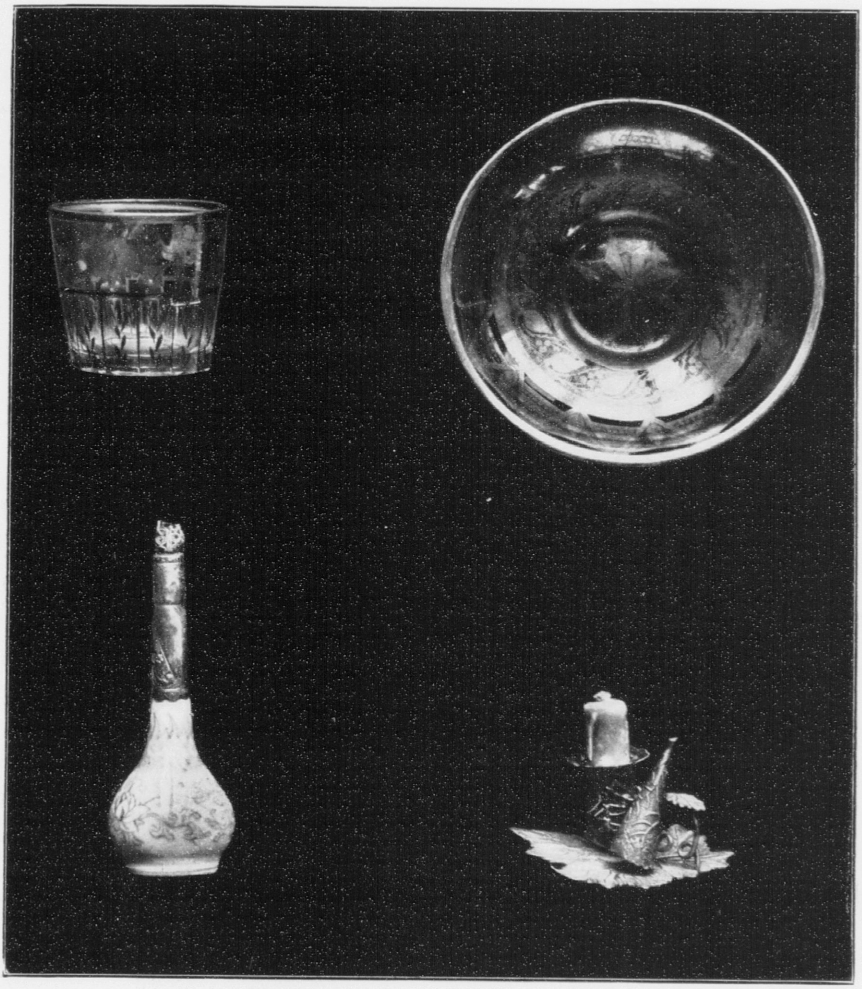
EXPLANATION OF PLATE 14.



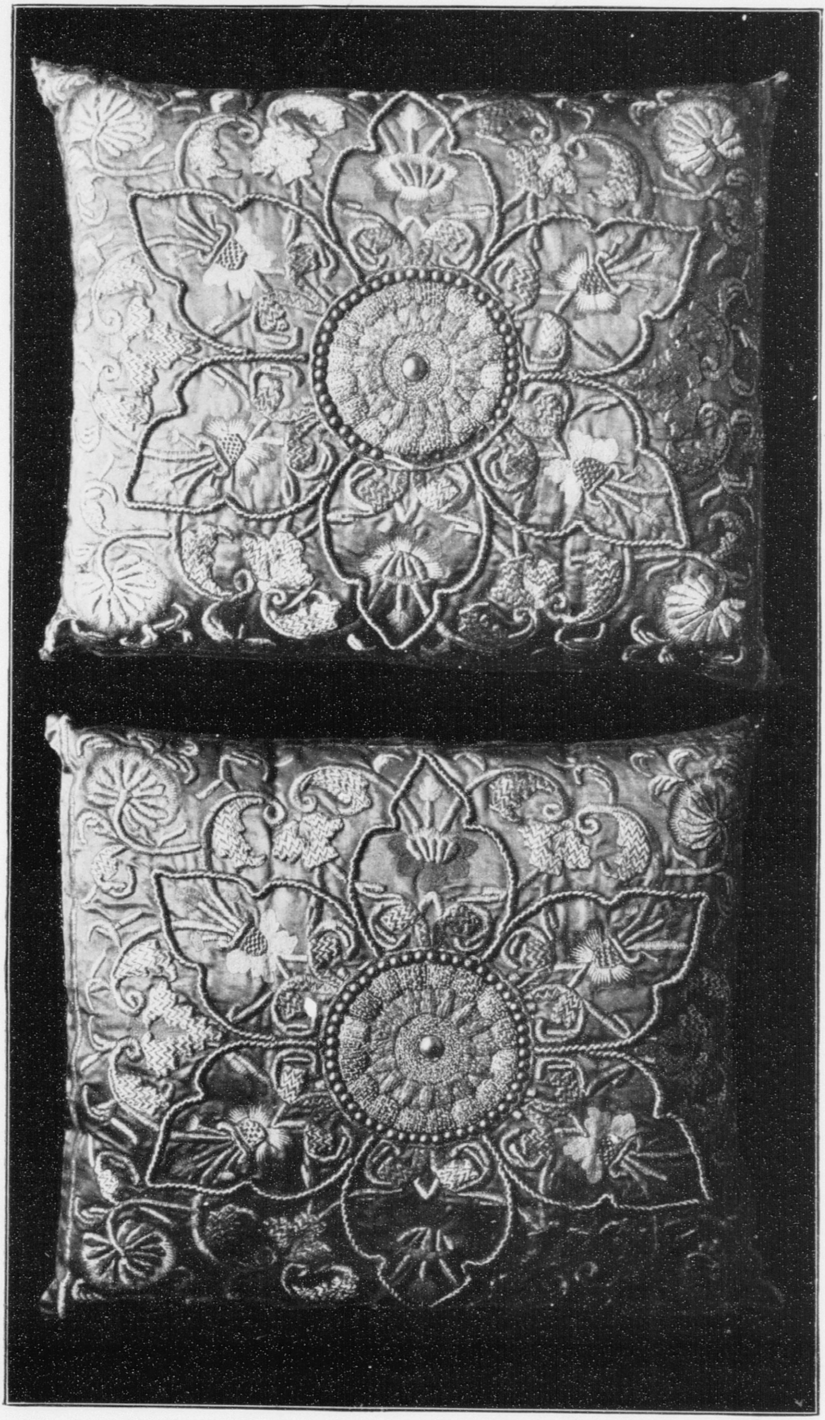
Figs. 1 and 2. Cup and Saucer, used for Kiddush.
(Cat. No. 154585, U. S. N. M.)

Fig. 3. Spice Bottle, used for Habdalah.
(Cat. No. 154587, U. S. N. M.)

Fig. 4. Silver Candlestick, used for Habdalah.
(Cat. No. 154586, U. S. N. M.)



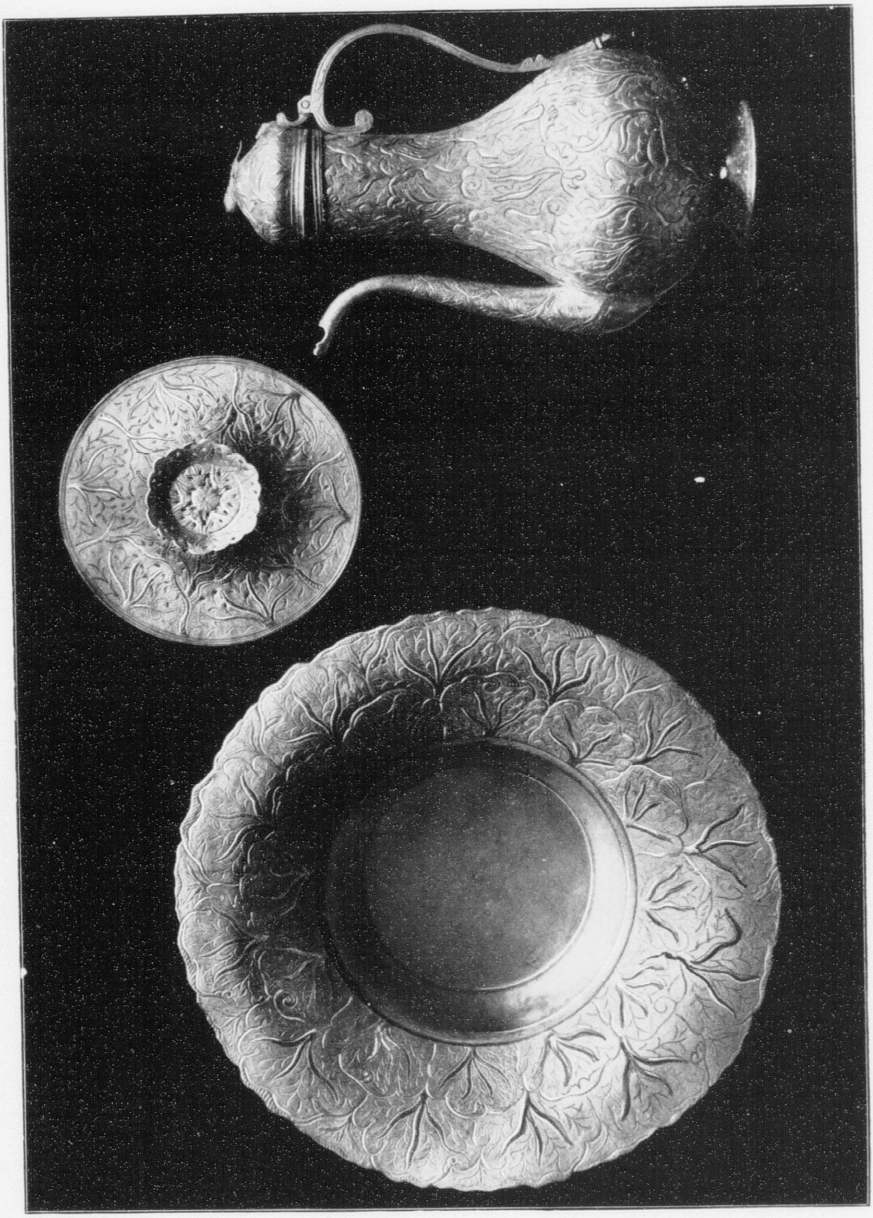
UTENSILS FOR KIDDUSH AND HABDALAH.



TWO EMBROIDERED CUSHIONS, USED AT THE PASSOVER MEAL.

Samacov, Bulgaria.

Cat. No. 154600, U.S.N.M.



EWER AND BASIN USED AT THE PASSOVER MEAL.

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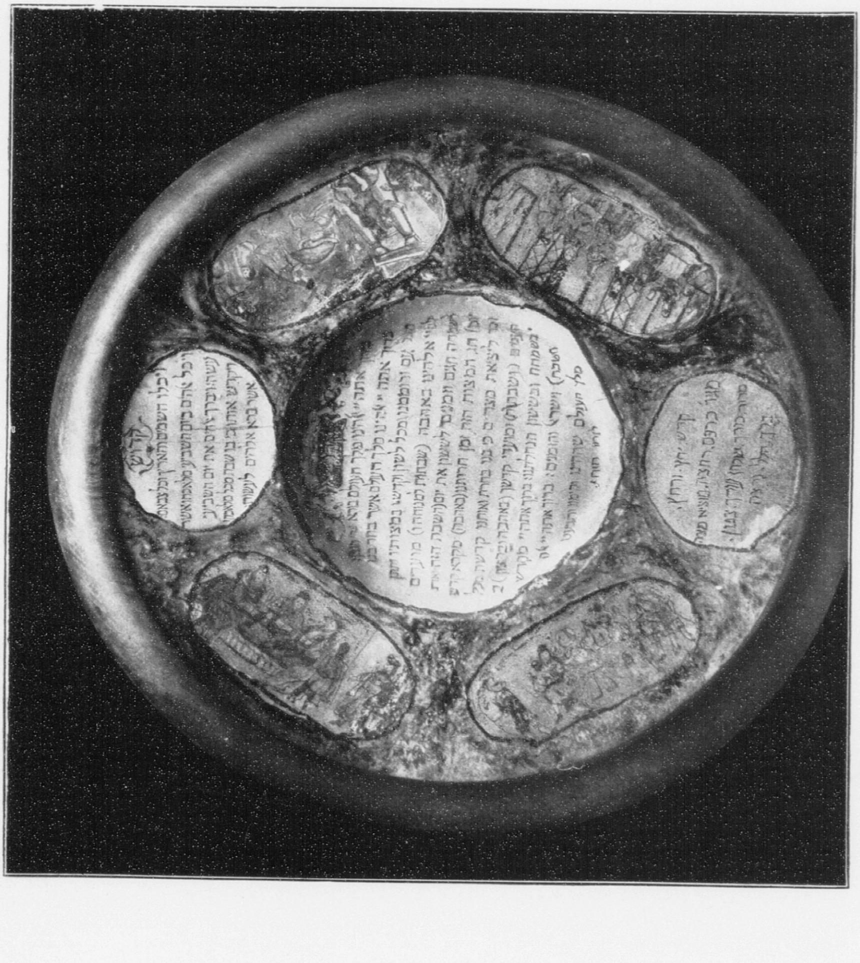

DISH, USED AT THE PASSOVER MEAL.

Spain and Italy.

Cat. No. 154591, U.S.N.M.

shape of large, thin, round crackers, the "bread of affliction",[1] a piece of roasted meat, usually the bone of a lamb, representing the Passover lamb; bitter herbs, usually horse-radish (*maror*), in commemoration of the "embittering of life" which Israel suffered in Egyptian servitude;[2] a roasted egg, in memory of the festal sacrifice (*hagigah*) offered in the Temple; a compound of almond, apples, and sirup, which has the color of brickclay (*haroseth*), in commemoration of the labor of brickmaking the Israelites performed in Egypt[3] and into which the bitter herbs are dipped before they are partaken of; green herbs—parsley or lettuce (*karpas*)—as the "food of poverty;" a cup with salt water, in which the green herbs are dipped to represent the hyssop dipped in the blood of the Paschal lamb.[4] There are, besides, wine and cups or glasses for each at the table, as everyone assisting at the celebration is supposed to partake of four cups of wine.

The service begins with *kiddush*, as on Sabbath and other festivals.[5] The family then sits down and the *hagadah*, i. e., narration, consisting of an account of the sufferings of Israel at the hands of the Egyptians and their miraculous deliverance by God, accompanied by psalms and hymns, is recited. At appropriate passages of the *hagadah* the articles mentioned above are partaken of, symbolical ceremonies performed, and the evening meal is eaten.

28. Two cushions, used to lean upon at the Passover meal, or Seder.—Made of green silk and richly embroidered in gold and silk, in Samacov, Bulgaria, in the sixteenth century. Length, 19 inches; width, 16¾ inches. (Plate 15. U.S.N.M. No. 154600.)

29. Ewer and basin, used for the ablution at the Passover meal, or Seder.—Brass repoussé and chased work. Height of ewer, 13 inches; diameter of base, 7 inches; height of basin, 4¾ inches; diameter, 14½ inches. (Plate 16. U.S.N.M. No. 155178.) Washing of the hands (*netilath yadayim*) by pouring water over them is observed by the Jews before prayer and before meals, sometimes also before saying grace after meals. The custom is also referred to in the New Testament.[6]

30. Passover dish.—Used at the Passover meal, or Seder, to hold the *maççoth* and the other symbolical articles of the service. Made by the Jews of Spain in the thirteenth century, glazed in Italy in the sixteenth century. On its surface are painted the benediction of *kiddush* and the sixteen words containing the program of the ceremonies performed during the Seder, and four vignettes representing the family in the various stages of the service. Height, 3¼ inches; diameter, 18¾ inches. (Plate 17. U.S.N.M. No. 154594.)

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[1] Deuteronomy xvi, 3.

[2] Exodus i, 14.

[3] Ibid, 14; v. 7 ff.

[4] Ibid, xii, 22.

[5] See under 25, p. 553.

[6] Compare Matthew xv, 2; Mark vii, 2; Luke xi, 38.

31. Cover for the unleavened bread, or *maççoth*, used at the Passover meal, or Seder.—Linen, embroidered in silk. Made in Chalcis (Eubœa), Greece, in the seventeenth century. Measurements, 16½ by 15 inches. (Plate 18. U.S.N.M. No. 154599.)

32. Brass dish, used for holding the green herbs at the Passover meal, or Seder.—Chased work. Made in Venice, Italy, in the fifteenth century. Height, 3¼ inches; diameter, 17½ inches. (Plate 19. U.S.N.M. No. 154595.)

33. Cover for the green herbs, used at the Passover meal, or Seder.—Purple-colored silk, embroidered in silver and gold. Made in Chios (an island off the coast of Asia Minor) in the eighteenth century. Measurements, 21 by 19 inches. (Plate 20. U.S.N.M. No. 154597.)

34. Twelve wine glasses.—Used for the drinking of the "four cups" (*arbaʿ kosoth*) at the Passover meal, or Seder. Cut glass with gilded rims, and engraved with scenes from human life (the two glasses on the plate, for instance, represent a woman at the loom and a sailing vessel, the others being a woman spinning; a rural idyl; a harvesting scene; a country homestead; a landscape; a chariot race; a house with its inhabitants; a hunting scene). Made in the seventeenth century. Height of each glass, 4¼ inches; diameter, 1⅞ inches. (Plate 21, fig. 1. U.S.N.M. No. 154593.)

35. Antique china cup.—Used for the salt water at the Passover meal, or Seder. Height, 1⅛ inches; diameter, 2½ inches. (Plate 21, fig. 2. U.S.N.M. No. 154618.)

36. Enameled saucer and silver spoon.—Used for the compound of almonds, apples, and other fruit, or *haroseth*, at the Passover meal, or Seder. Height of saucer, seven-eighths inch; diameter, 4½ inches; length of spoon, 5½ inches. (Plate 21, figs. 3. U.S.N.M. No. 154596.)

37. Glass and plate.—Used for the counting of the ten plagues inflicted on the Egyptians, at the Passover meal, or Seder. Height of glass, 6½ inches; diameters, 5⅛ and 3⅝ inches; height of plate, 1 inch; diameter, 8½ inches. (Plate 22. U.S.N.M. No. 1290.) During the reciting of the account of the deliverance from Egyptian servitude in the liturgy of the Seder, or *hagadah*, at the mention of the ten plagues sent against the Egyptians[1] a drop of wine is poured out from a glass into a plate at the mention of each plague, or sometimes is dipped out with the finger.

38. Piece of brocade.—Used as a tablecloth at the Passover meal, or Seder. Measurements, 3 feet 10½ inches by 1 foot 6½ inches. (Plate 23. U.S.N.M. No. 154596^{b}.)

39. Table center.—Used at the Passover meal or Seder. Linen, with edge and corners richly embroidered in silk and gold. Made in

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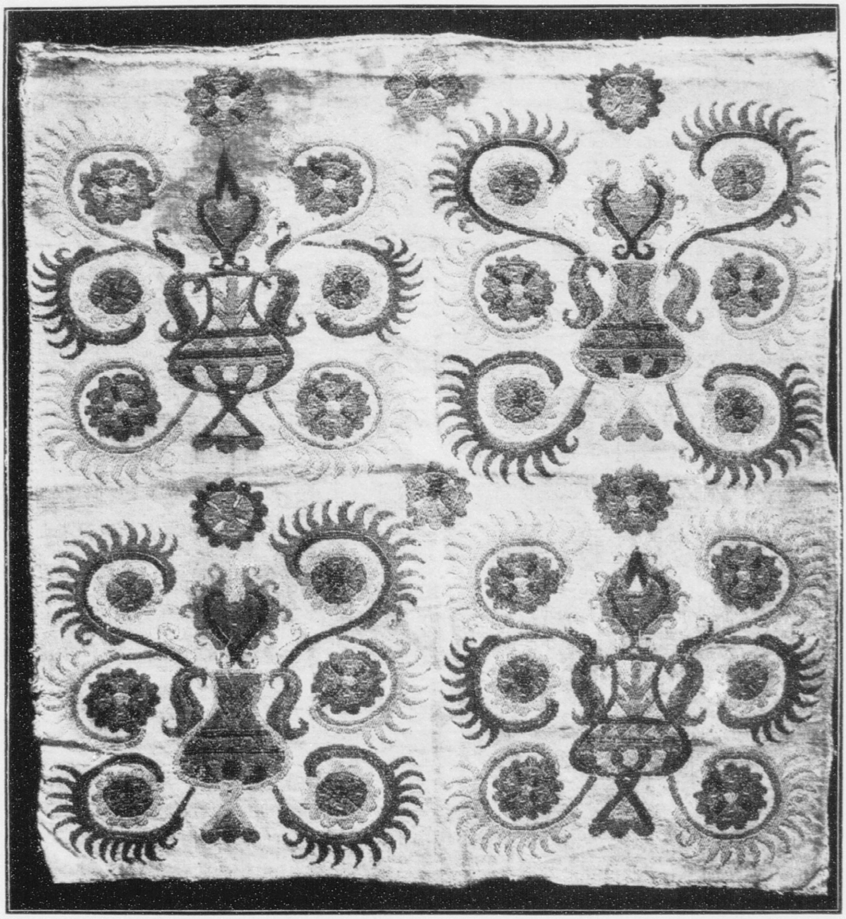
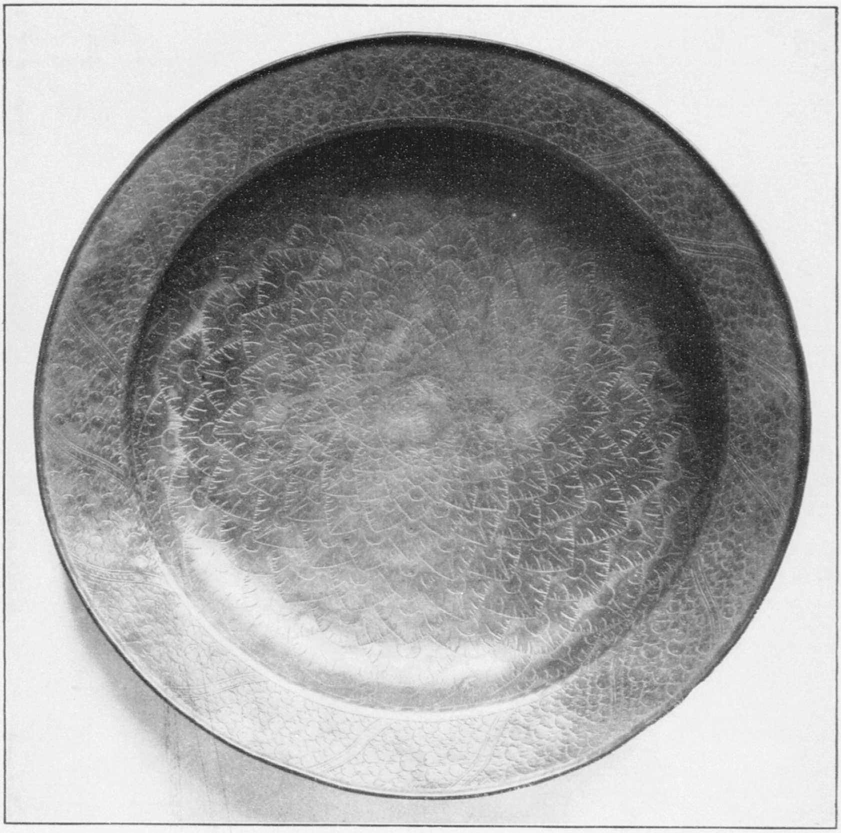
[1] Compare Exodus vii–xii.



COVER FOR THE UNLEAVENED BREAD AT THE PASSOVER MEAL.

Chalcis, Greece.

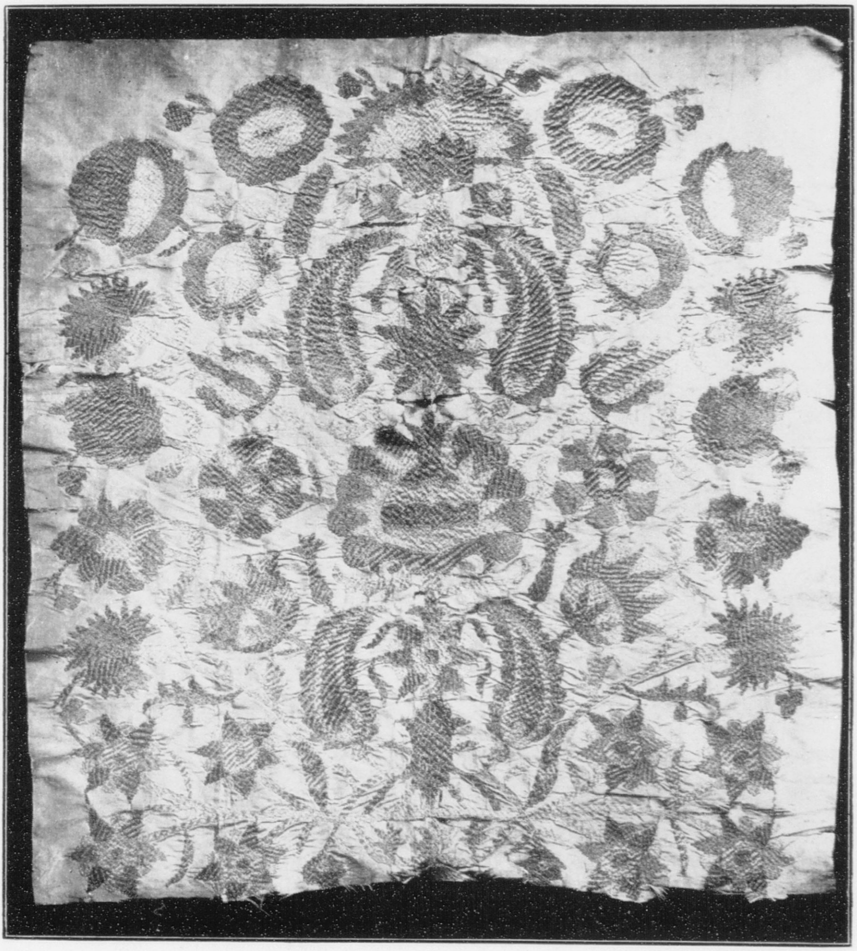
Cat. No. 154599, U.S.N.M.



BRASS DISH, USED AT THE PASSOVER MEAL.

Venice, Italy.

Cat. No. 154595, U.S.N.M.

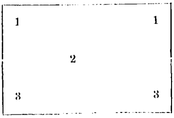


COVER FOR GREEN HERBS AT THE PASSOVER MEAL.

Chios.

Cat. No. 154597, U.S.N.M.

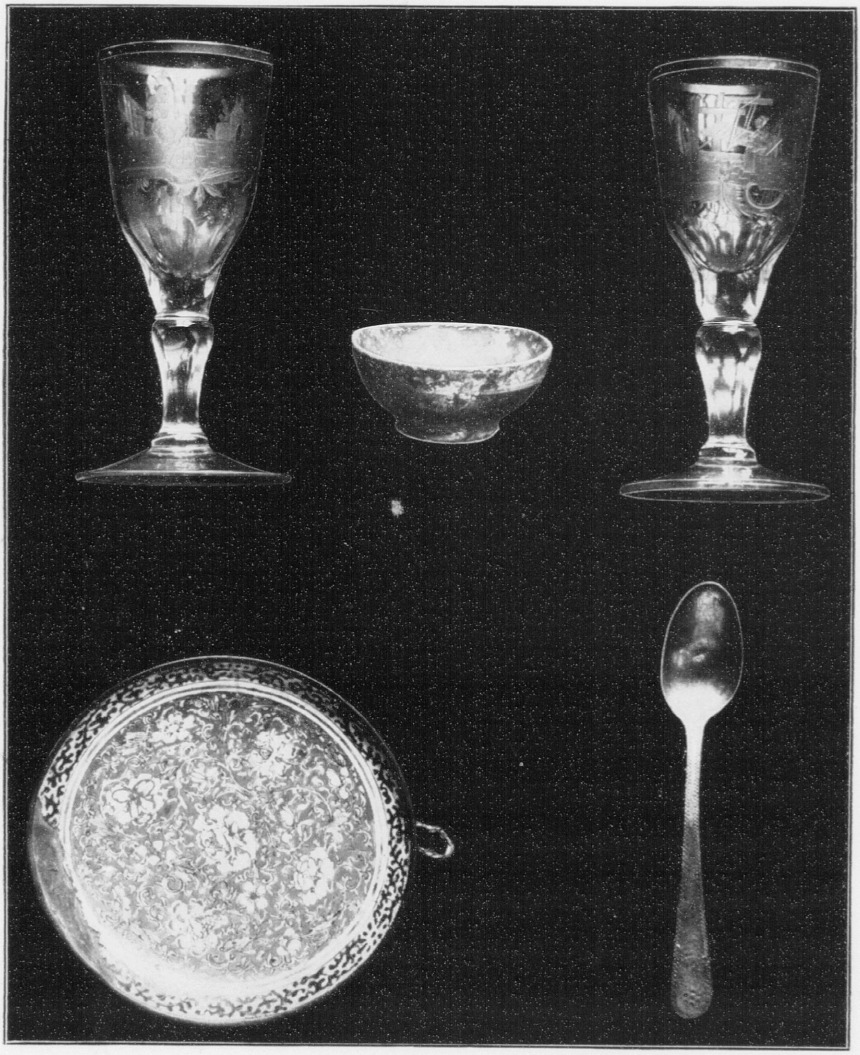
EXPLANATION OF PLATE 21.



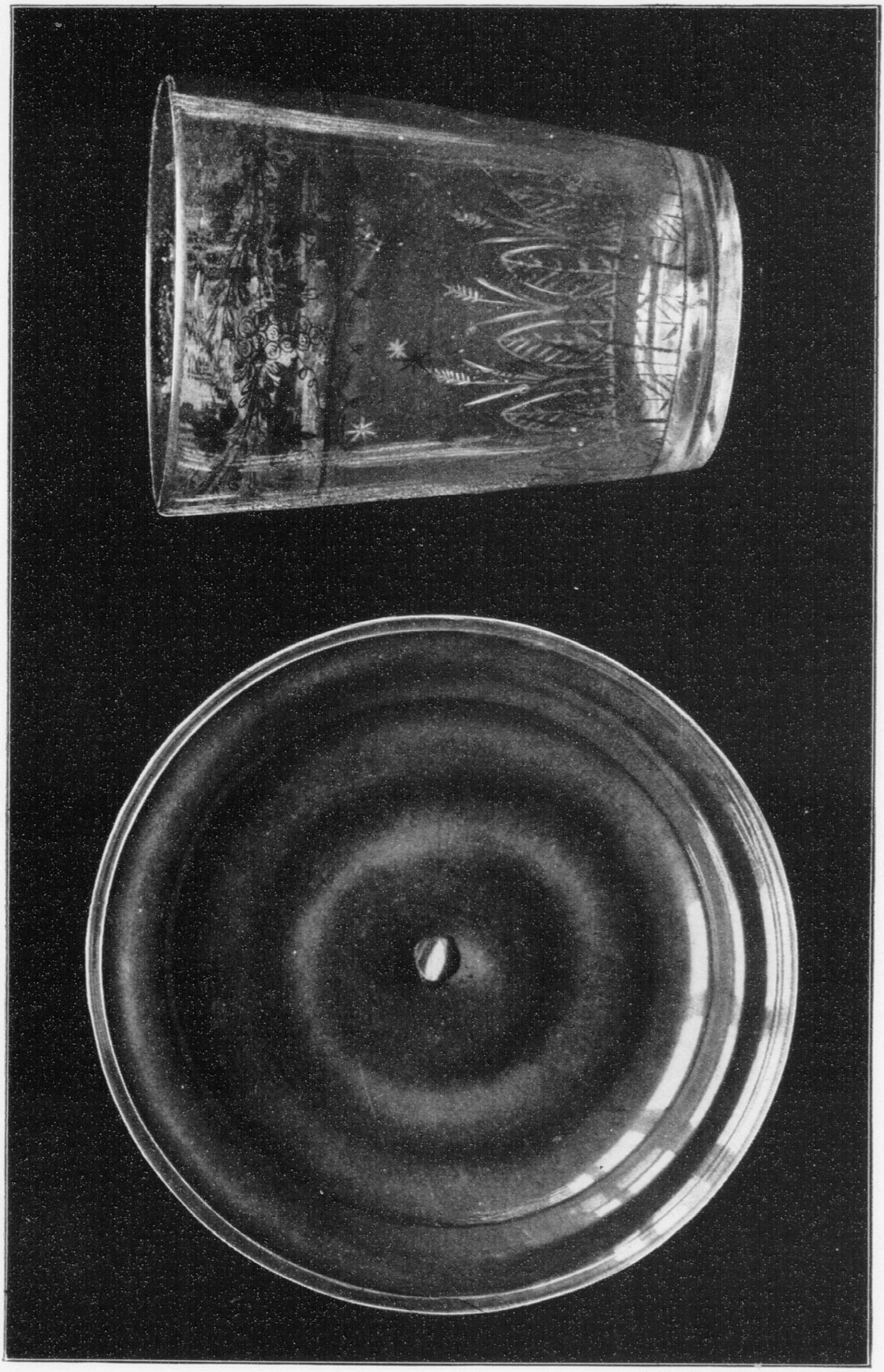
Figs. 1. Wine glasses used at the Passover Meal.
(Cat. No. 154593, U. S. N. M.)

Fig. 2. Antique Cup used at the Passover Meal.
(Cat. No. 154618, U. S. N. M.)

Figs. 3. Enameled Saucer and Silver Spoon used at the Passover Meal.
(Cat. No. 154596, U. S. N. M.)

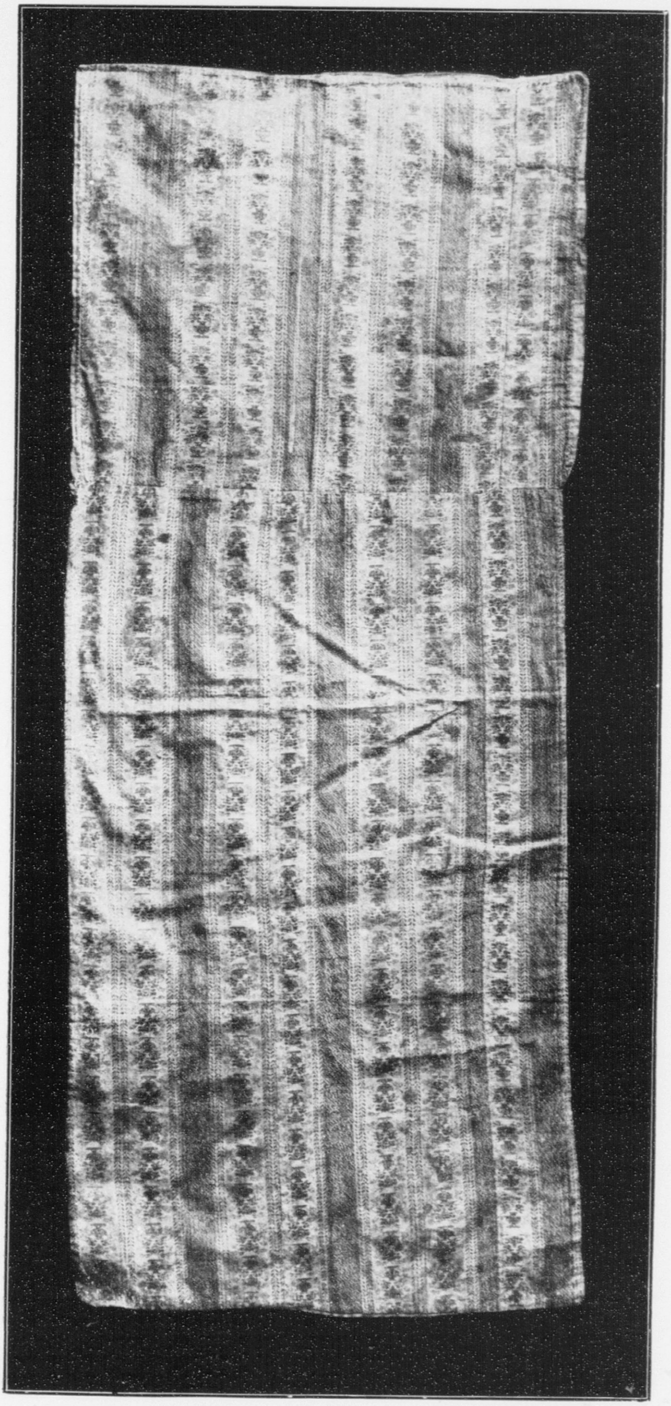


VESSELS USED AT THE PASSOVER MEAL.



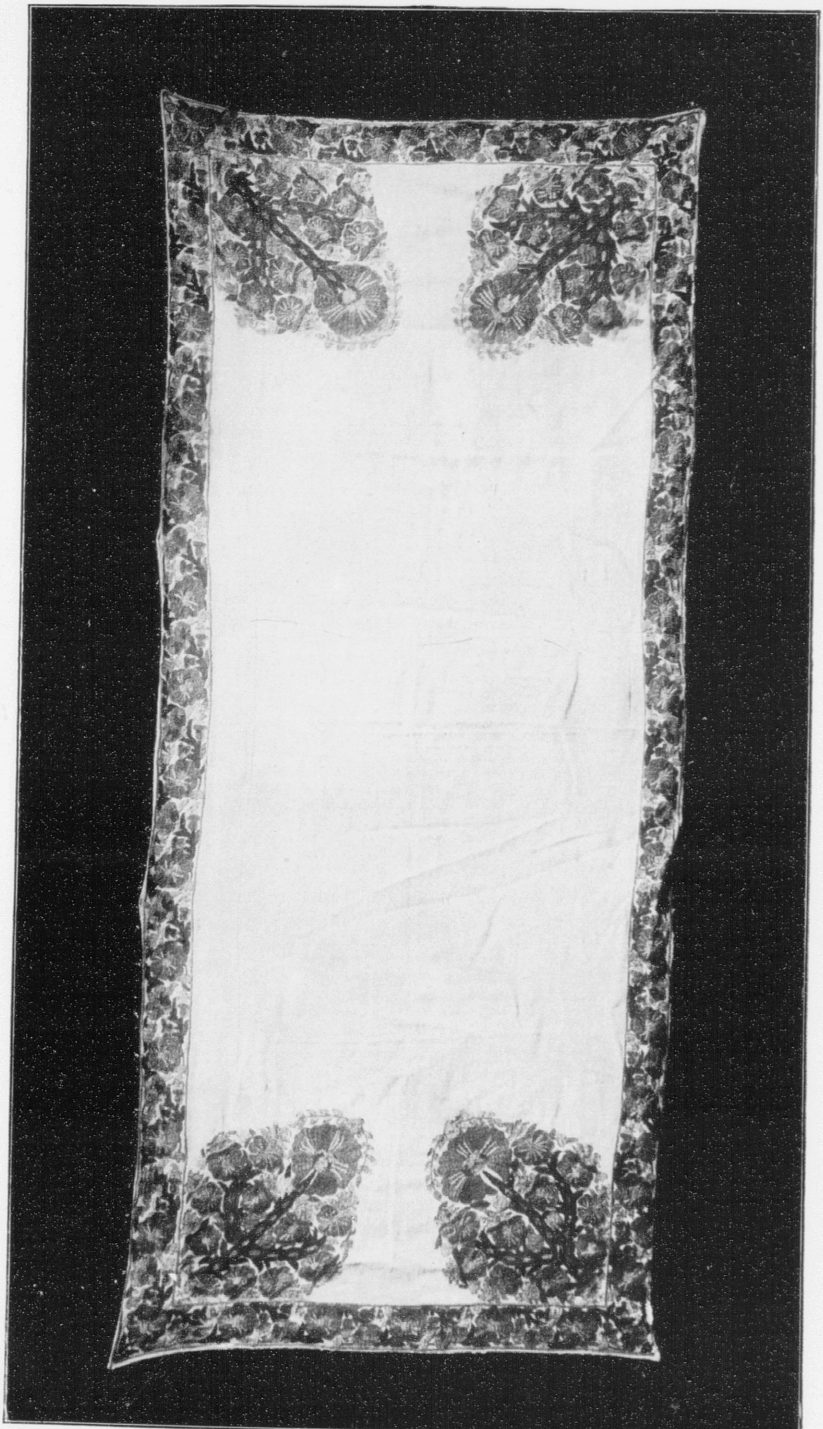
Glass and Plate, used at the Passover Meal.

Cat. No. 1290, U.S.N.M.



PIECE OF BROCADE, USED AT THE PASSOVER MEAL.

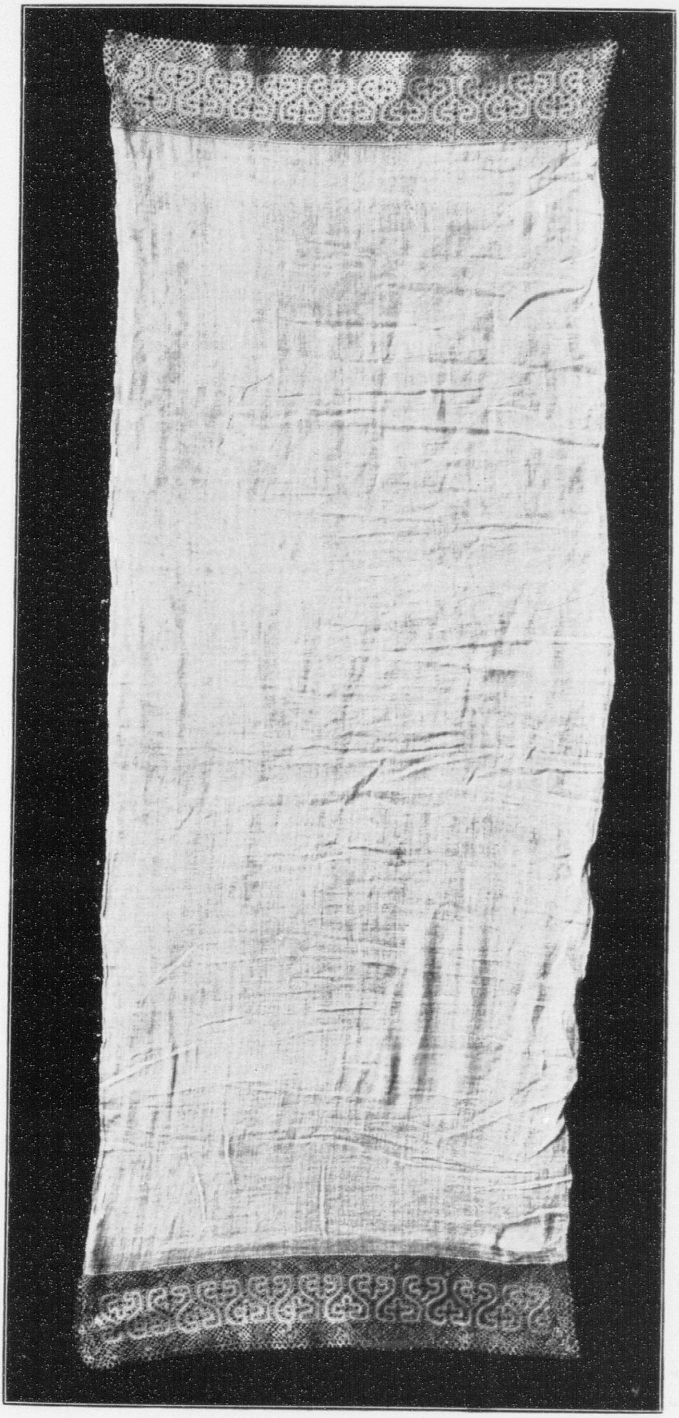
Cat. No. 154596, U.S.N.M.



LINEN TABLE CENTER, USED AT THE PASSOVER MEAL.

Janima, Turkey.

Cat. No. 154601, U.S.N.M.



SERVIETTE USED AT THE PASSOVER MEAL.

Chios.

Cat. No. 154598, U.S.N.M.

Janina, Turkey, in the seventeenth century. Length, 3 feet 10 inches; width, 1 foot 7 inches. (Plate 24. U.S.N.M. No. 154601.)

40. SERVIETTE.—Used at the Passover meal or Seder. Woolen, with lace edge worked in silver and silk. Made in Chios in the sixteenth century. Length, 4 feet 3 inches; width, 1 foot 7½ inches. (Plate 25. U.S.N.M. No. 154598.)

(C) TABERNACLES.

41. CURTAIN FOR THE BOOTH OR TENT (SUKKAH) OF THE FEAST OF TABERNACLES.—Made of linen and silk, with gold threads in the edge, by the Beduins of Jerusalem in the eighteenth century. Length, 10 feet 2 inches; width, 6 feet 4 inches. (Plate 26. U.S.N.M. No. 154590.)

42. CURTAIN TIE.—Linen with edges embroidered in gold and silk. Made by the Jews of Smyrna, Asia Minor, in the seventeenth century. Length, 8 feet; width, 8½ inches. (Plate 27. U.S.N.M. No. 154617.)

The Feast of Tabernacles takes place on the 15th of Tishri (September-October), and continues, according to Leviticus xxiii, 39–43, seven days, with an eighth day for the conclusion of the feast, to which is added the feast of the "Rejoicing of the Law," thus extending it to nine days. It is celebrated in remembrance of the wandering of the Israelites through the desert where they dwelt in booths or tents[1]. In ancient times the feast was coincident with the harvest season and was a feast of thanksgiving.[2] It was one of the most important and joyous of the three-pilgrimage festivals. The most characteristic feature of the celebration of this feast is the dwelling in booths or tents, whence is derived its Hebrew name, *Sukkoth*, or more fully *hag ha-sukkoth*, the feast of booths. The booth has three sides of wood, usually boards or planks, while the fourth side, on which is the entrance, is hung with a curtain. It must be erected in the open air and covered with green branches and leaves, affording protection against the sun by day, but permitting a small portion of the sky to be seen and the stars to show at night. Inside it is usually adorned with draperies and garlands. Being the "dwelling place"[3] during the festival, the meals are taken in the booth and especially pious people even sleep in it. Sick and feeble people, however, are exempt from the obligation of "dwelling in tents," and the precept is generally suspended in inclement weather. Another of the important ceremonies connected with the observance of the Feast of Tabernacles is the use of palm branches (*lulab*), bound up with myrtle and willow branches, and a kind of citron (*ethrog*), for which see the Report of the U. S. National Museum for 1896, page 996.

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[1] Compare Leviticus xxiii, 43.

[2] Leviticus xxiii, 39; Exodus xxiii, 16; xxxiv, 22.

[3] Leviticus xxiii, 42.

IV. OBJECTS USED ON SPECIAL OCCASIONS.

43. WRAPPER USED ON THE OCCASION OF CARRYING A CHILD TO SYNAGOGUE.—Linen with embroidered inscription in Hebrew reading: "Jacob, surnamed Kapel, son of Naphthali Shalita, surnamed Hirsh Heller, born Wednesday, the 15th of Shebat (January–February) 5604 (1844). May the Lord let him grow up to the study of the Torah, to marriage and good works. Amen. Selah." Made in France. Length, 9 feet 4 inches; width, 6 inches. (Plate 28. U.S.N.M. No. 154605.)

Among some Jews it is the custom when a child is brought for the first time to the synagogue that the father takes it to the desk, where the lesson from the Law is read during service, and presents a wrapper for the Torah scroll.

44. MARRIAGE CONTRACT (*kethubah*).—Written on parchment in the so-called Rashi or Rabbinical script with gilded initials and decorated borders. Height, 12 inches; width, 18½ inches. Dated Haskeuy, Constantinople, the 7th of Tishri (September–October) 5361 A. M. (1601 A. D.). The contracting parties are Solomon Medinah and Mercada, daughter of Moses Firmon. Marriage is usually preceded by an engagement or betrothal, on which occasion it is customary among some Jews to draw up a formal writ of agreement between the bride and groom, whence the ceremony is called *tenaim*, "articles of agreement." The marriage ceremony takes place under a canopy (*huppah*) of silk, or velvet about two yards square, supported by four poles. The bride and bridegroom are led under it by their parents and friends. The rabbi, or anyone competent to perform the ceremony, takes a cup of wine, and after pronouncing an appropriate blessing, gives it to the bride and bridegroom to taste. The bridegroom then places a ring on the finger of the bride with the words: "Behold thou art wedded to me by this ring, according to the law of Moses and Israel." This act, which is called sanctification (*kiddushin*) in itself makes the marriage valid. Then the marriage contract is read. This is written in Aramaic after an established form. It states that the bridegroom agrees to take the bride as his lawful wife, and that he will keep, maintain, honor, and cherish her, etc., and also specifies the sum he settles upon her in case of his death. After that the bridegroom crushes an empty glass with his foot in remembrance of the destruction of Jerusalem.[1] The rabbi, or whosoever performs the ceremony, takes another cup of wine, pronounces over it seven benedictions, and hands it again to the bride and bridegroom, who taste it, and the ceremony is then concluded.

45. MARRIAGE CONTRACT.—Written on parchment. The margins are richly decorated; of the writing only a few traces are left, which, however, exhibit fine workmanship. Height, 20¼ inches; width, 18¼ inches.[2]

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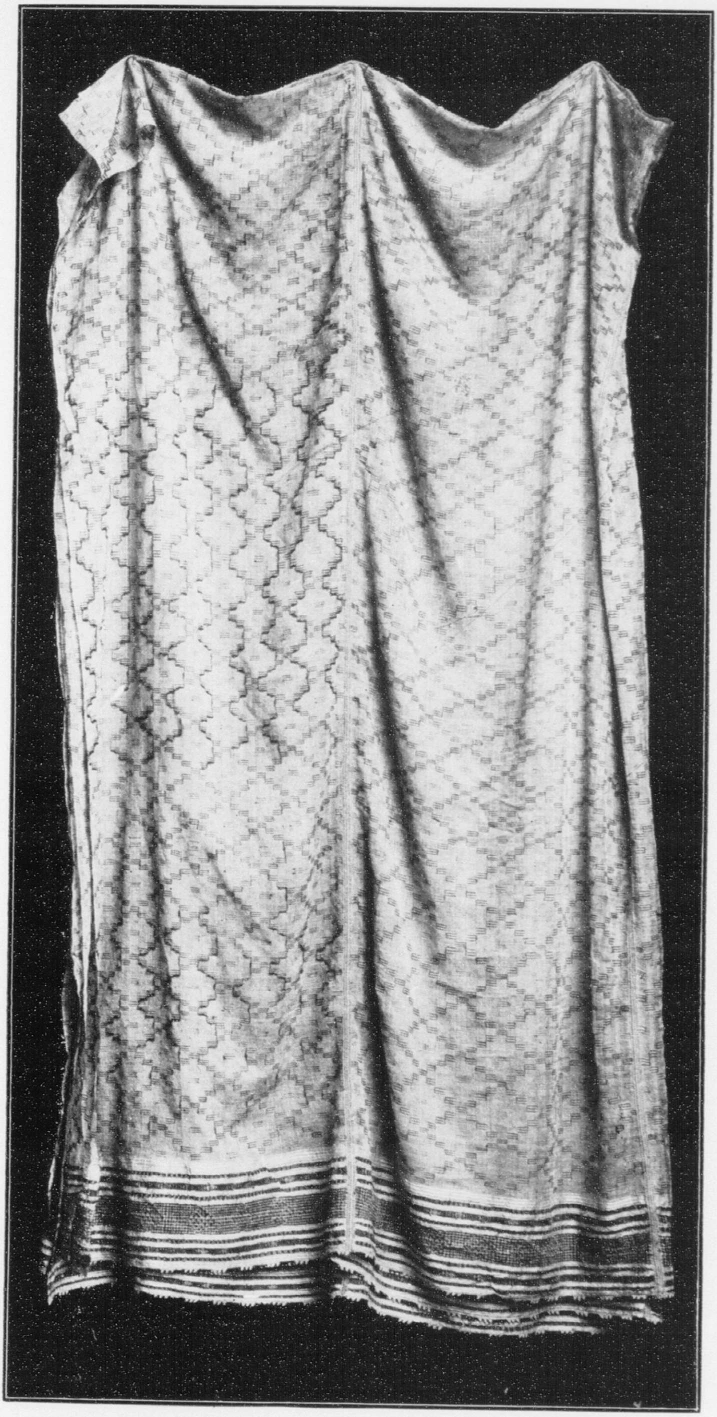
[1] Compare Psalms cxxxvii, 5.

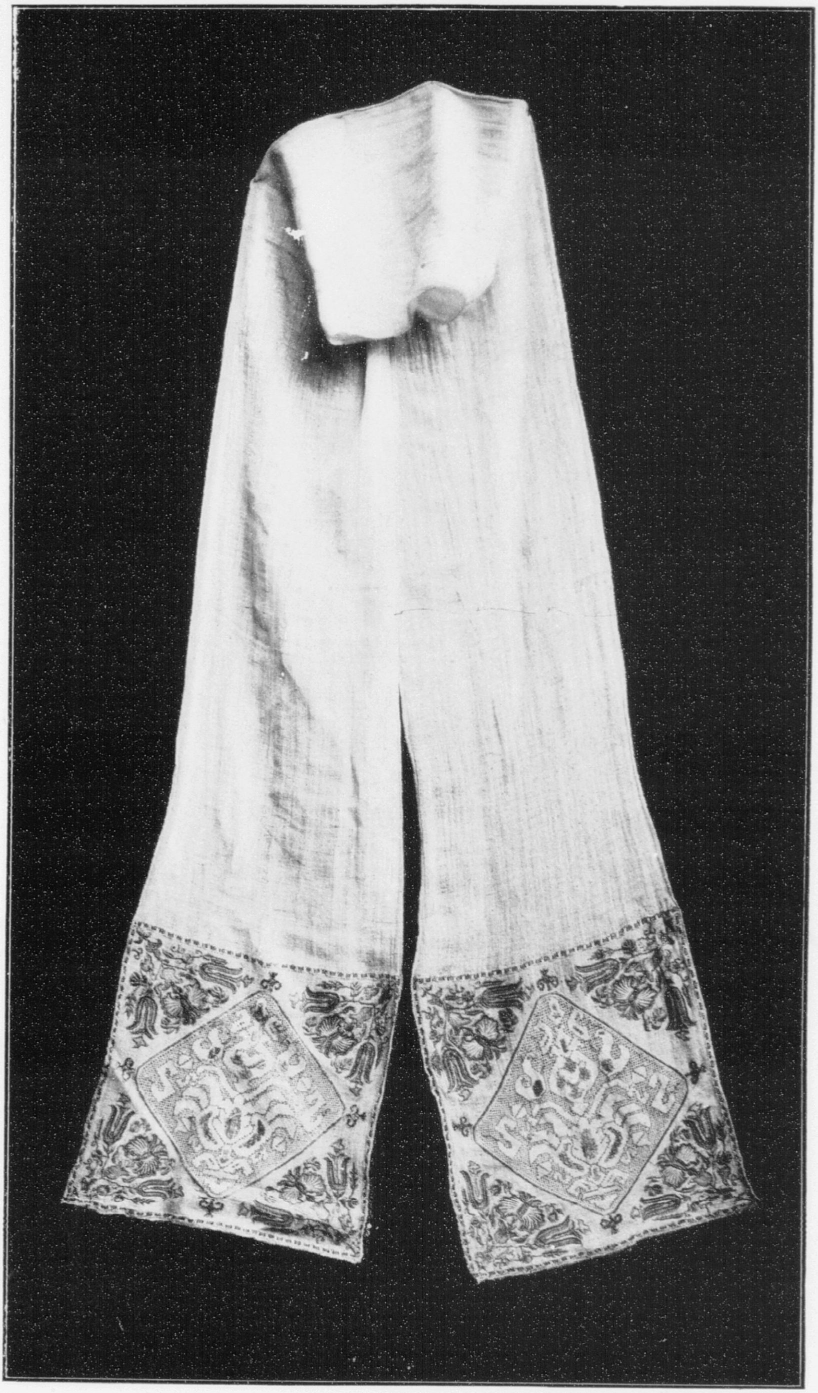
[2] For an illustration of an old marriage contract, see Report of the U. S. National Museum for 1896, p. 998.



CURTAIN FOR BOOTH (SUKKAH) OF THE FEAST OF TABERNACLES.

Jerusalem, Palestine.

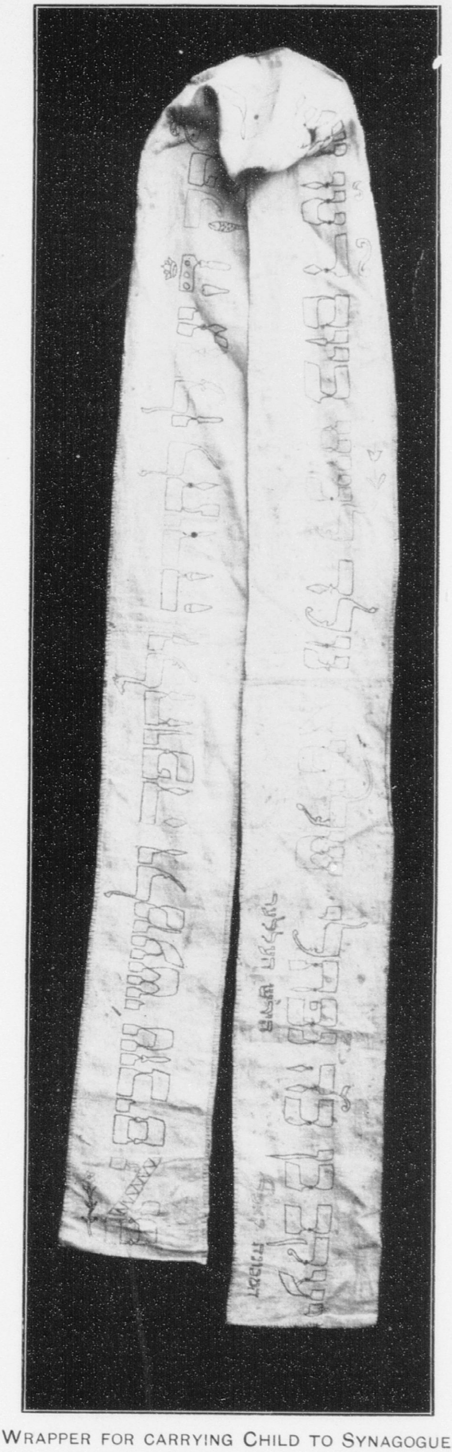
Cat. No. 154590, U.S.N.M.



CURTAIN TIE.

Smyrna, Asia Minor.

Cat. No. 154617, U.S.N.M.



WRAPPER FOR CARRYING CHILD TO SYNAGOGUE.

France.

Cat. No. 154605, U.S.N.M.

EXPLANATION OF PLATE 29.

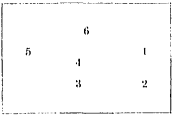


Fig. 1. Mezuzah incased in a quill.

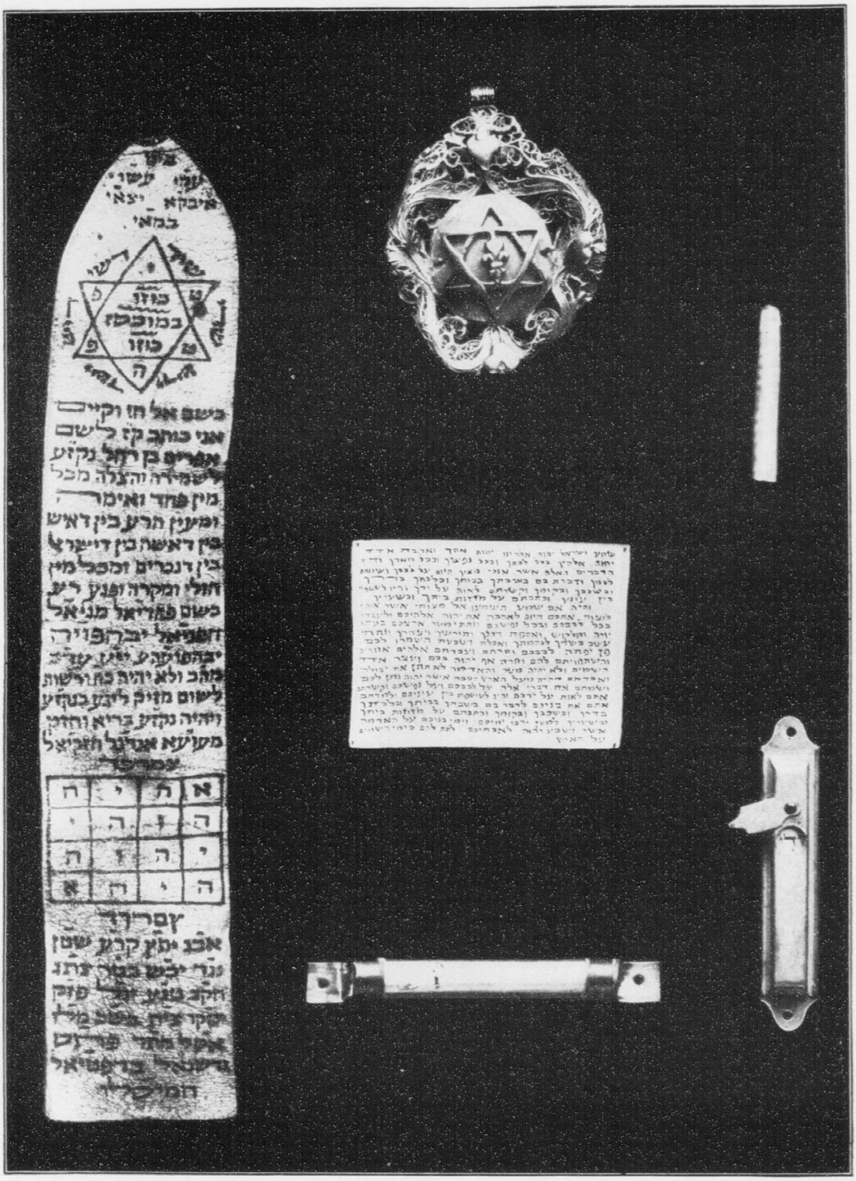
Fig. 2. Mezuzah in a tin case.

Fig. 3. Mezuzah in a glass tube.

Fig. 4. Mezuzah unfolded.
(Cat. No. 154584, U. S. N. M.)

Fig. 5. Amulet of Parchment.
(Cat. No. 154611, U. S. N. M.)

Fig. 6. Silver Medallion, used as amulet.
(Cat. No. 154613, U. S. N. M.)



MEZUZOT AND AMULETS.

V. MISCELLANEOUS.

46. Mezuzah.—The *mezuzah* consists of the passages Deuteronomy vi, 4–9, and xi, 13–21, written on parchment in the same manner as the Torah scroll and the phylacteries[1] and inserted in a wooden or metal case or glass tube. On the outer side is written the Hebrew name of God, *Shaddai*, "Almighty," and a small opening is left in the case opposite this word. The case is fastened in a slanting position to the right-hand side of the doorpost, in compliance with the words: "And thou shalt write them (the words of the Lord) on the doorposts of thy house and within thy gates."[2] Pious Jews touch and kiss the *mezuzah* as they pass through the door. Some Jews in the Orient nail to the doorway the entire Decalogue inclosed in a tin case. The custom has been widely adopted by other peoples of the East, particularly by Mohammedans, who write passages from the Koran over the doors and windows of their homes. (Plate 29, fig. 1, mezuzah incased in a quill; fig. 2, mezuzah in a tin case; fig. 3, mezuzah in a glass tube; fig. 4, mezuzah unfolded. U.S.N.M. No. 154584.)

47. Amulet of parchment.—Written for Hadji Ephraim Benguiat when he was sick in childhood. Length, 9¼ inches; width, 1¾ inches. (Plate 29, fig. 5, U.S.N.M. No. 154611.)

Amulets are charms, or preservatives against evil spirits, witchcraft, the evil eye, or disease. They are made of stone, metals, animal products, etc., in fact of any substance. The most common consists of words, characters, or sentences ranged in a particular order and written on parchment, or engraved upon wood, stone, or metal, and worn about the neck or some other part of the body. Amulets are found in use among nearly all peoples and religions of ancient and modern times.

48. Silver medallion, used probably as an amulet.—Filigree work. On one side is, in gilt relief, the Hebrew name of God, *Shaddai*, ("Almighty"), on the other the figure called "Shield of David" (*magen David*) with a fleur-de-lis inside. Height, 2⅝ inches; width 1⅞ inches. (Plate 28, fig. 6. U.S.N.M. No. 154613.)

49. Two silver rings, used as amulets.—Engraved with the name of the owner: "Ephraim Benguiat," and kabbalistic words. Diameter, three-fourths inch.

50. Silver medal.—Struck in commemoration of the edict of Emperor Francis Joseph I of February 18, 1860, granting the Israelites of his Empire the right to own real estate. On the obverse are in relief, to the right, a crowned female figure holding a scroll inscribed in Hebrew, "One people and one nation;" to the left, the figure of a boy holding in his right hand a wreath, in his left a palm branch. Between the figures are, above, two tablets inscribed in Hebrew, "One law for us all;" beneath, the bust of the Emperor and the double eagle

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[1] See above under 1 and 21, p. 546 and 551.

[2] Deuteronomy vi, 9; xi, 20.

of the imperial standard. The margin and bottom of the medal have appropriate German legends, expressive of the gratitude of the Israelites. The reverse is inscribed with the paragraphs of the edict bearing on the subject. Diameter, 2 15/16 inches; thickness, one-fourth inch.

51. Silver coin.—On the obverse is, in relief, a seated female figure laying her right hand in blessing upon the head of a boy standing in front of her. The margin is inscribed with part of the Aaronitic blessing in German, "The Lord bless thee and keep thee,"[1] while the chair on which the female figure is seated is adorned with the monogram of Christ (☧). At the bottom is the name "Abramson." On the reverse is, on the top, the name of God, "Jehovah," in Hebrew characters, with rays of the sun going out from it, surrounded by the inscription in German, "Light and truth." It may have originated with some Kabbalistic sect and have been used as a talisman. Diameter, 1¾ inches.

52. Scriptural motto.—Made of red silk and embroidered in gold, with the Hebrew passages, "Let thy garments be always white, and let not thy head lack ointment,"[2] and, "I will dwell in thy tabernacle forever; I will take refuge in the covert of thy wings. Selah."[3] Made in Smyrna, Asia Minor, at the beginning of the nineteenth century. Length, 27½ inches; width, 7½ inches.

VI. ILLUSTRATIONS OF BIBLE NARRATIVES, MOSTLY TEXTILES.

53. The sacrifice of Isaac.—As related in Genesis, chapter xxii. Piece of red tapestry, made in Spain. Length, 22 inches; width, 7½ inches. (Plate 30, fig. 1. U.S.N.M. No. 154607.)

54. The defeat of Goliath by David.—As described in I Samuel, chapter xvii. Piece of green tapestry, made in Greece. Length, 5 feet 5 inches; width, 11 inches. (Plate 30, fig. 2. U.S.N.M. No. 154608.)

55. The story of David and Bathsheba.—As related in II Samuel, chapter xi. Piece of green tapestry, supposed to have been made in England in the thirteenth century. Length, 29 inches; width, 10½ inches. (Plate 30, fig. 3. U.S.N.M. No. 154609.)

56. Joseph and the wife of Potiphar.—As related in Genesis xxxix, 7. Oil painting on copper. Height, 21½ inches; width, 18 inches.

57. The passing of the Israelites through the Red Sea.—As described in Exodus xiv, 15. Lithograph. Height, 20½ inches; width, 30 inches. (Plate 31. U.S.N.M. No. 1289.)

58. The story of the golden calf.—As related in Exodus, chapter xxvii. On the top to the right is seen Moses on Mount Sinai holding the two tablets of the law; to the left is the calf mounted on a column; below are the people dancing around it, and Aaron with his

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[1] Numbers vi, 24.

[2] Ecclesiastes ix, 8.

[3] Psalms lxi, 4.

EXPLANATION OF PLATE 30.

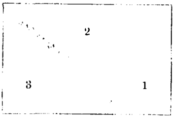
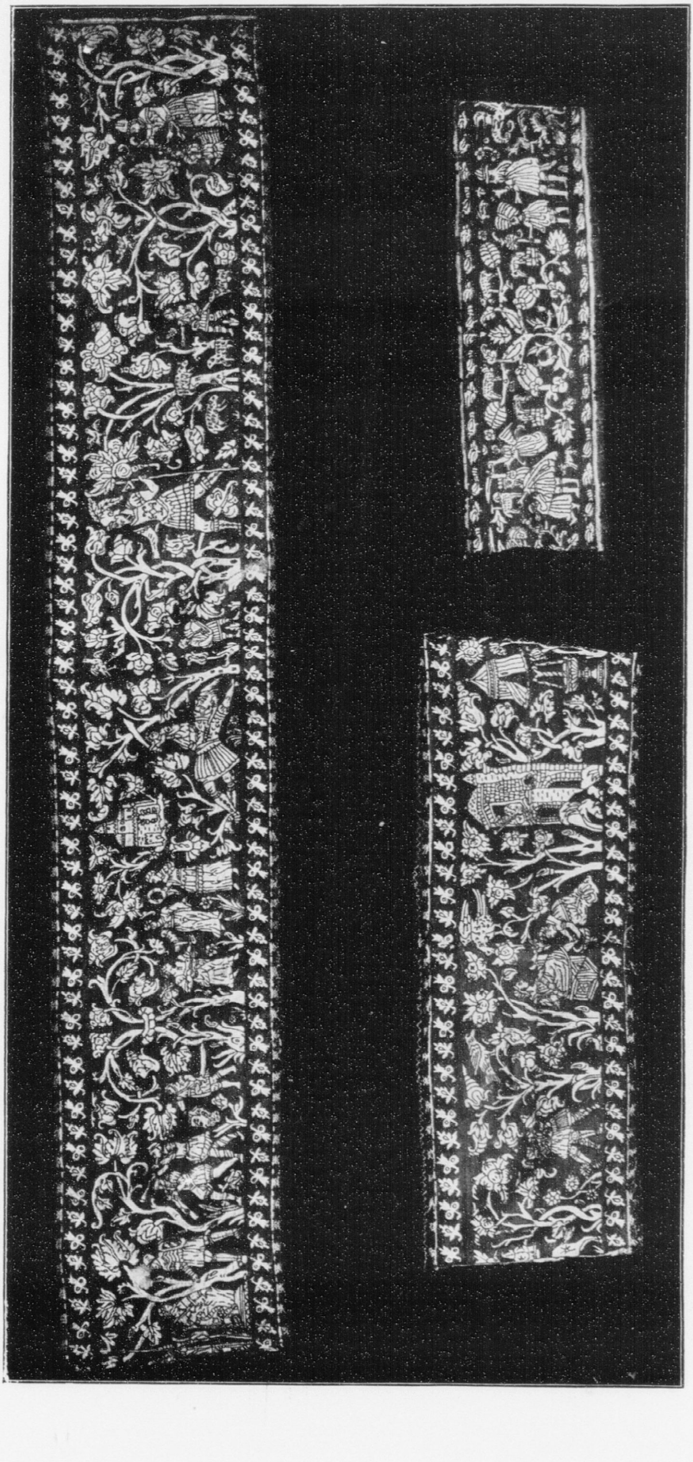


Fig. 1. Tapestry representing the Sacrifice of Isaac.
(Cat. No. 154607, U. S. N. M.)

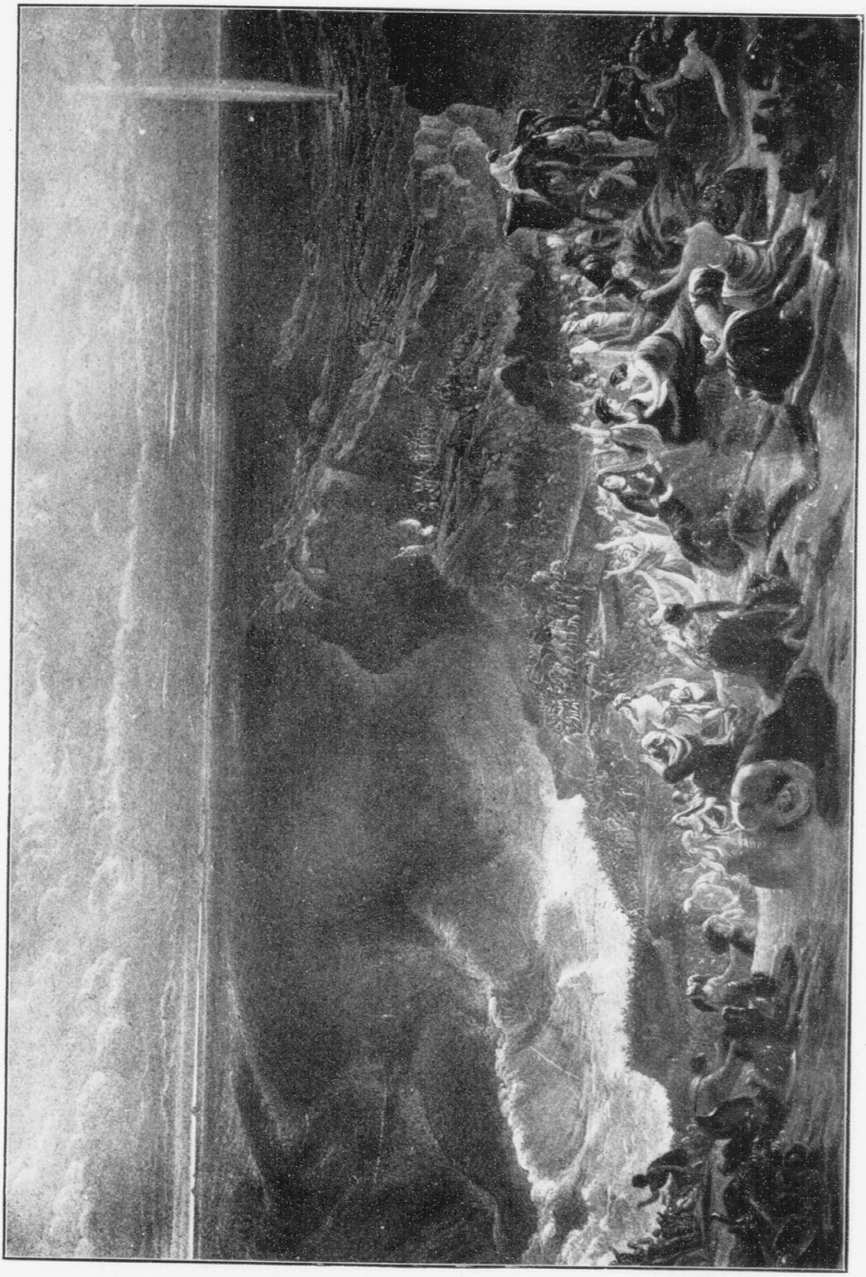
Fig. 2. Tapestry representing the Defeat of Goliath by David.
(Cat. No. 154608, U. S. N. M. Greece.)

Fig. 3. Tapestry representing the Story of David and Bathsheba.
(Cat. No. 154609, U. S. N. M. England.)



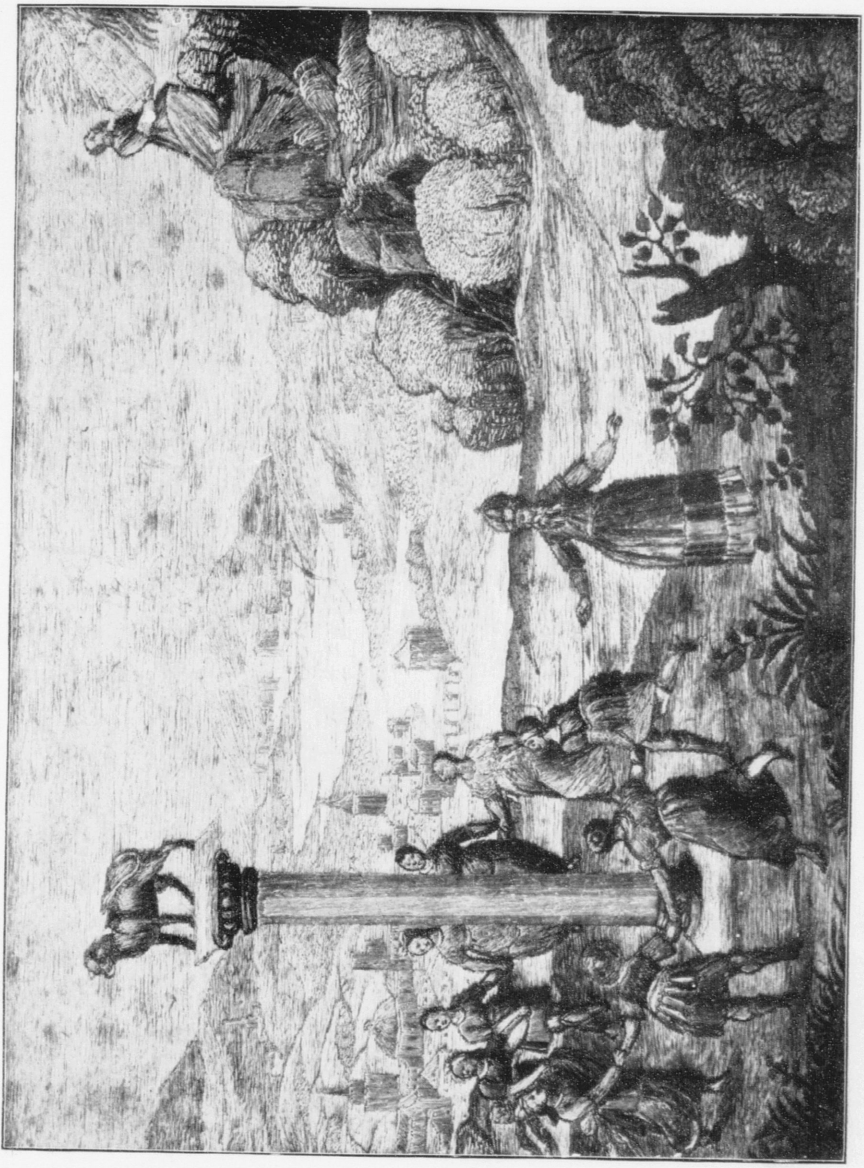
Tapestries illustrating Biblical Narratives.

PLATE 31.



LITHOGRAPH REPRESENTING THE PASSING OF THE ISRAELITES THROUGH THE RED SEA.

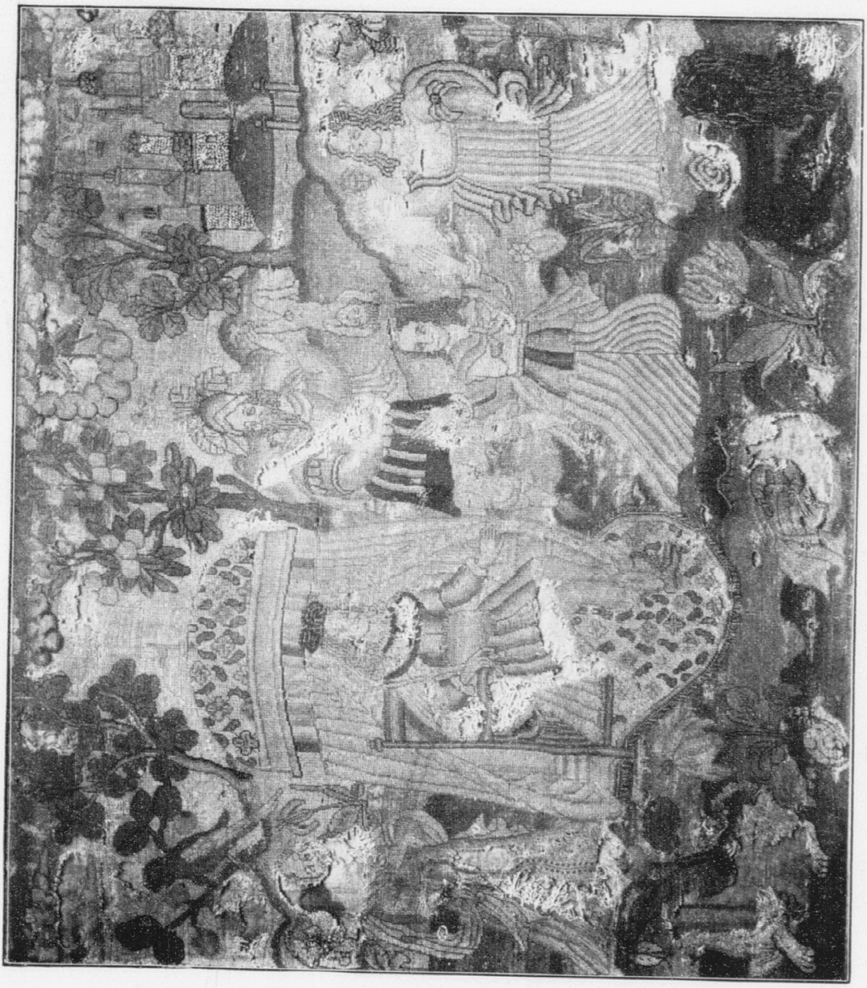
Cat. No. 1289, U.S.N.M.



EMBROIDERY REPRESENTING THE STORY OF THE GOLDEN CALF.

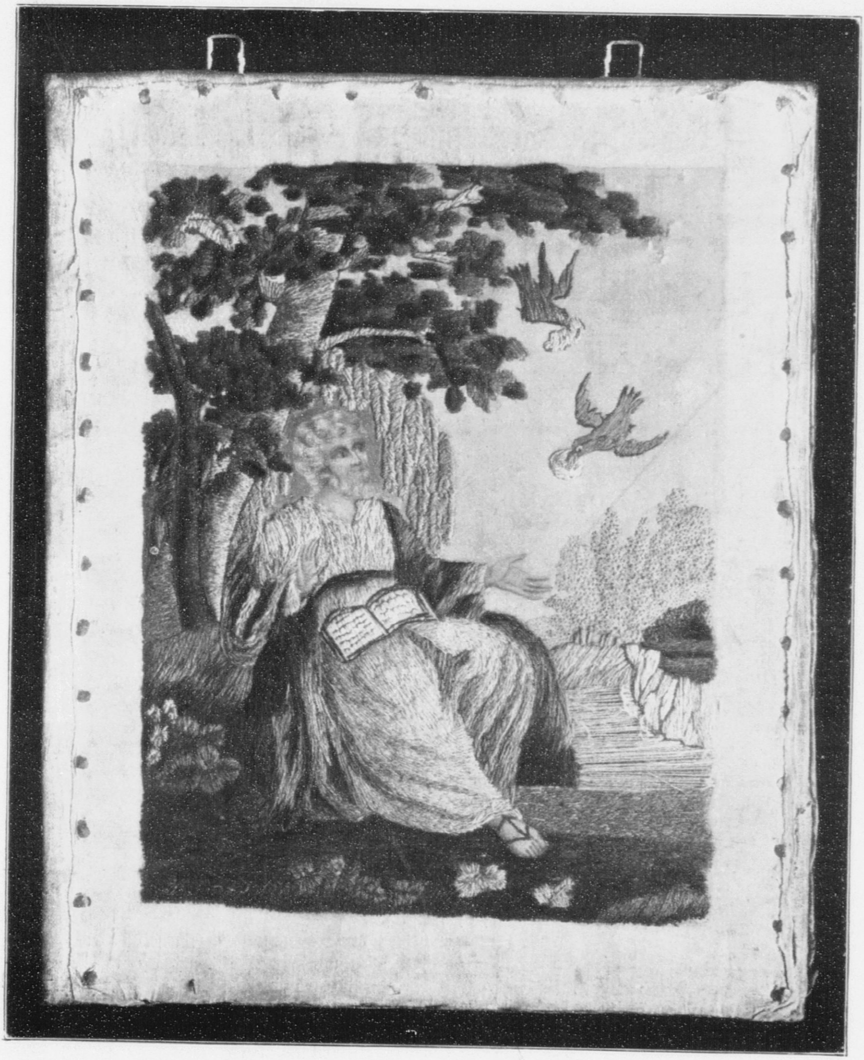
Spain.

Cat. No. 158349, U.S.N.M.



Tapestry representing the Judgment of Solomon.

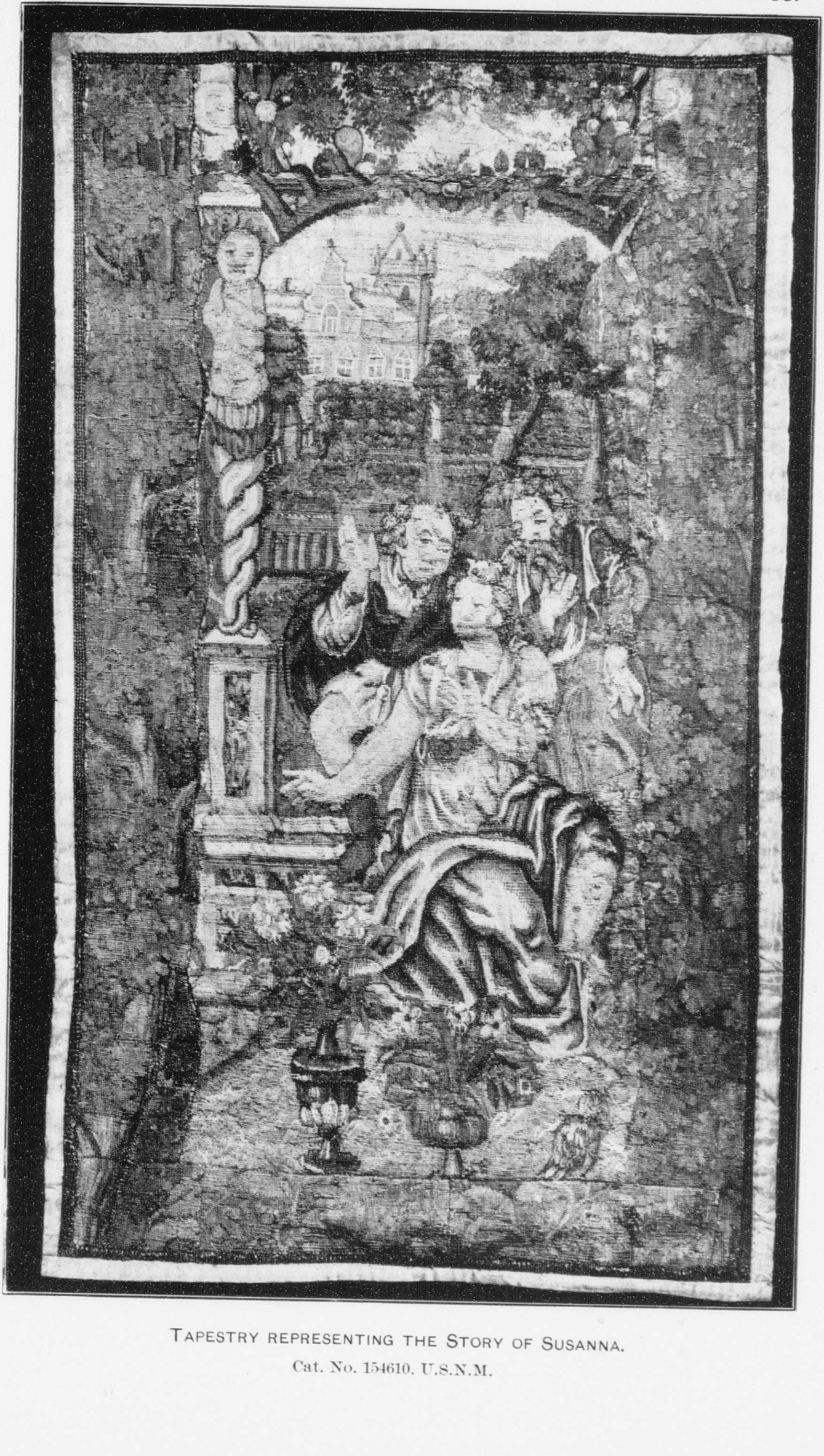
Cat. No. 158350, U.S.N.M.



EMBROIDERY REPRESENTING THE PROPHET ELIJAH FED BY RAVENS.

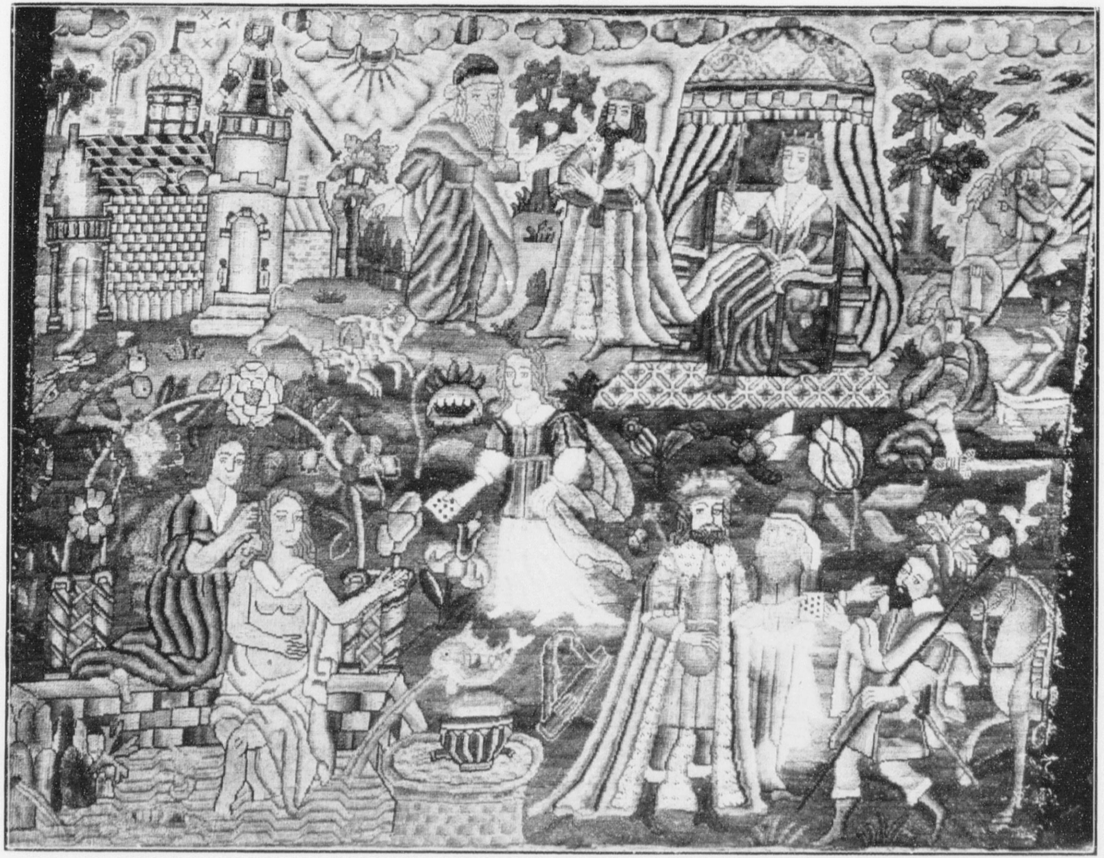
Spain.

Cat. No. 154616, U.S.N.M.



TAPESTRY REPRESENTING THE STORY OF SUSANNA.

Cat. No. 154610, U.S.N.M.



Tapestry representing the Story of Judith and Holofernes.

Greece.

Cat. No. 154807, U.S.N.M.

arms outstretched in deprecation. Silk embroidery. Made in Spain in the sixteenth century. Height, 11½ inches; width, 14½ inches. (Plate 32. U.S.N.M. No. 158349.)

59. THE JUDGMENT OF SOLOMON.—As related in I Kings iii, 16. French petit point tapestry. Height, 18½ inches; width, 21½ inches. (Plate 33. U.S.N.M. No. 158350.)

60. THE PROPHET ELIJAH PROVIDED WITH FOOD BY RAVENS.—As related in I Kings xvii, 6. Silk embroidery, with the face of Elijah painted. Made in Spain in the eighteenth century. Height, 11½ inches; width, 9½ inches. (Plate 34. U.S.N.M. No. 154616.)

61. SUSANNA AND THE ELDERS.—As related in the "History of Susanna" (the apocryphal chapter xiii of the book of Daniel). Brown tapestry. Height, 3 feet 8½ inches; width, 2 feet 2 inches. (Plate 35. U.S.N.M. No. 154610.)

62. TAPESTRY, PROBABLY REPRESENTING THE STORY OF JUDITH AND HOLOFERNES.—As related in the (apocryphal) book of Judith, chapters x–xiii. Made in Greece. Height, 14½ inches; width, 18 inches. (Plate 36. U.S.N.M. No. 154807.)